



AN EXPOSITION
OF THE SYMBOLE
OR CREEDE OF THE APO-
STLES, ACCORDING TO THE
TENOUR OF THE SCRIPTVRES,
and the consent of Orthodox Fa-
thers of the Church:

renewed and corrected

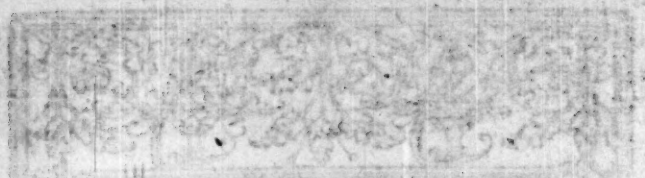
BY

William Perkins.

*They are good Catholickes, vvhich are of sound faith and
good life. August. lib. quart. in Matth. cap. ii.*



PRINTED BY IOHN LEGAT PRINTER
to the Vniuersitie of Cambridge. 1596.



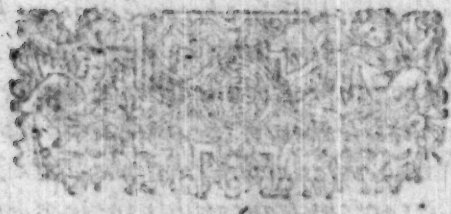
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TO THE RIGHT HONOURABLE, ED-

ward Lord Russell, Earle of Bedford. Grace, and peace, &c.



*Right Honourable, excellent is the saying of Paul
Timo, To the pure all things are pure: but to the
impure and vnbeleeuing is nothing pure, but e-
uen their mindes and consciences are defiled. In
which wordes He determines three questions.*

Ti. 1. 15;

*The first, whether things ordained and made by
God, may become vncleane or no? his answer is,
that they may: and his meaning must be conceived
with a distinction. By nature, things ordained of God are not vncleane:
for Moses in Genesis saith, that God saw all things which he had made,
and they were very good: yet they may become vncleane either by law,
or by the fault of men. By law, as when God forbids vs the things which
in themselves are good, without whose commandment, they are as
pure as things not forbidden. Thus for the time of the old Testament God
forbad the Iewes the use of certaine creatures: not because they were
indeed worse then the rest, but because it was his pleasure upon spe-
ciall cause to restraine them, that he might put a difference betwene
his owne people and the rest of the world: that he might exercise their
obedience, and aduertise them of the inward impuritie of minde. Now
this legall impuritie was abolished at the ascension of Christ. By the
fault of men things are vncleane when they are abused, and not applied
to the ends for which they were ordained. The second question is, to
whome things ordained of God are pure? He answers, to the pure: that
is, to them whose persons stand iustified and sanctified before God in
Christ in whom they beleene: who also doe use Gods blessings in holy
manner to his glorie and the good of men. The third question is, who
they*

*Ab. 15. 10.
1. Tim. 4. 3.*

THE EPISTLE

Rom. 14. 23.

they are to vvhome all things are vuncleane? his answer is, to the vuncleane: by vvhome he vnderstands all such I. vvhose persons displease God, because they doe not indeede beleene in Christ: II. vvhose use not the gifts of God in holy manner, sanctifying them by vvord and prayer: III. vvhose abuse them to badde endes, as to riot, pride, and oppression of men, &c. Nowv that to such, the vse of all the creatures of God is vuncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans person must first please God in Christ, before his action or vvorke done can please him. Againne they vse the blessings and creatures of God vvith euill conscience, because so long as they are forth of Christ, they are but vsurpers thereof before God. For in the fall of the first Adam vve lost the title and interest to all good things: and though God permit the vse of many of them to vvicked men; yet is not the former title recovered but in Christ the second Adam, in vvhome vve are aduanced to a better estate then vve had by creation.

Hence it followes necessarily, that (to omit aliother things,) Nobilitie, though it be a blessing and ordinance of God in it selfe, is but an vuncleane thing, if the enioyers thereof be not truly ingrafted into Christ, and made bone of his bone and flesh of his flesh. The blood unstained before men, is stained bloode before God by the fall of Adam, if it be not restored by the bloode of Christ the lambe of God. And hence it followes againe, that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship vvith heartie loue and sincere obedience of pure and sound religion; vvithout the vvich all pleasant pastimes, all sumptuousnes of building, all branerie in apparell, all glistening in gold, all delicate fare, all delightfull musicke, all reuerence done vvith cappe and knee, all earthly pleasures and delights that heart can vvish, are but as a vanishing shadow, or like the myrth that beginnes in laughing and endes in vvoe. A happie thing vv ere it, if this consideration might take place in the hearts of all noble men: it vvould make them honour God that they might be honoured of God vvith everlasting honour: and it vvould make them kisse the sonne lest he be angrie, and they perish in the vvay.

1. Sam. 2.
22. 26.
Psal 2. 12.

I speake not this, as though I doubted of your Lordships care in this very point: but mine onely meaning is to put you in minde, that as you haue begunne to cleane vnto Christ vvith full purpose of heart; so you vvould continue to doe it still, and doe it more: and vvithall to manifest the same vnto the vvhole vvorld, by honouring Christ vvith your owne honour, and by resembling him specially in one thing, in that as he grew in stature and yeares, he also grew in grace and fauour vvith God and men.

Prov. 3. 9. 10.

Luk. 2. 25.

And

DEDICATORIE.

And for this very cause (without any consideration of earthly respects) I further present unto you an Exposition of another part of the Catechisme, namely the Symbole or Creede of the Apostles: which is indeede the very pith and substance of Christian religion, taught by the Apostles, imbraced by the ancient fathers, sealed by the blood of Martyrs, used by Theodosius the Emperour as a meane to ende the controuersies of his time: and hereupon hath beene called the rule of faith, the keie of faith. And furthermore I hope that your Lordship will accept the same in good part; the rather because you vouchsafed when you were in Cambridge to be an hearer thereof when it was taught and deliuered. Thus craving pardon for my boldnes, I take my leaue, commending your L. and yours to the protection of the Almightye. Ann. 1595. April 2.

^b Socras. hist.
eccles. l. 5. c. 10.

^c August. de
Temp. ser. 119.
^d Ambros. ser.

Your L. to command,

William Perkins.



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In handling of the foresaid
points for orders sake,
is considered,

1. The *meaning*, or such *pointes of doctrine* as are necessary to be knowen thereof.
2. The *duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.

AN EXPOSITION OF THE CREEDE.

The personall union.

The incarnation of

that made or lumped

whereof the body of

Christ was framed.

The cause efficient, the Holy Ghost.

birth, where is mentioned Name; Mary.

mother of Christ, denoted

ed by her

Generally in these words, suffered

under, &c. where is noted the

time of his suffering when A.

There was president of Iudaea.

By parties, III. His death.

which are 4 III. His buriall.

Now to con

That which in English we call the Apostles Creed, in other tongues is called *Symbolum*, that is, a *sign* or a *badge*. It is called a *sign*, because as in a feast or banquet every man payeth his part: which being all gathered, the whole (which we call the *sign*) amounteth: and so out of the severall writings of the Apostles ariseth this Creed or briefe confession of faith. It is a *badge*, because as a souldier in the field by his badge and liverie is known of what band he is, and to what captaine he doth belong: even so by this beleeve a Christian man may be distinguished and known from all Jewes, Turkes, Atheists, and all false professors: and for this cause it is called a *badge*.

Againe it is called the Creed of the Apostles, not because they were the penners of it, conferring to it besides the matter the very stile and frame of

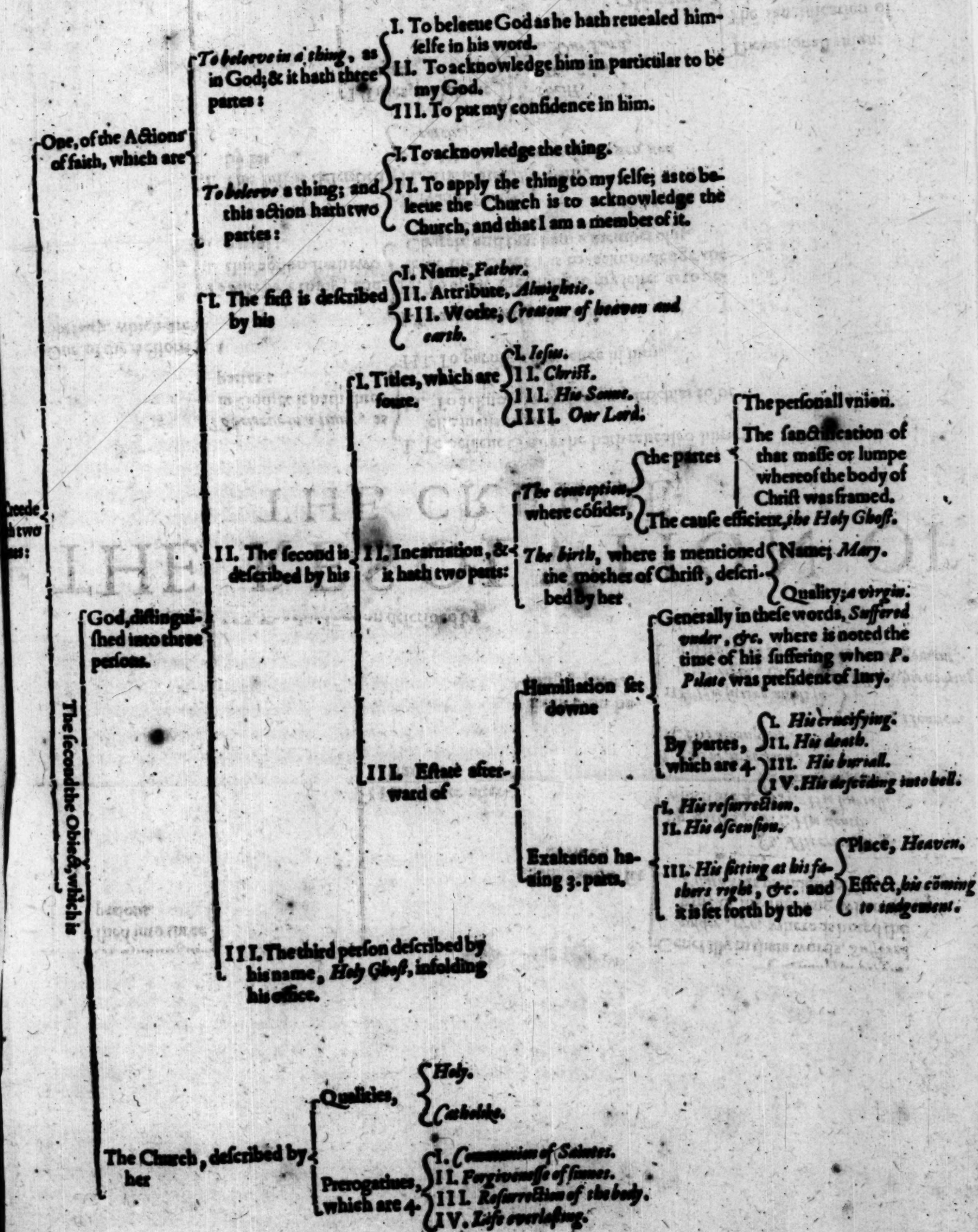
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3. The comforts that Gods people may gather there.

THE RESOLUTION OF THE CREEDE.



The Contents of the booke.

The Creede.

pag. 1

Christs arraignment.

151

Faith.

God.

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Christ

Chri

I. Name Father.
II. Attributes.
III. Works.
IV. Name Son.
V. Attributes.
VI. Works.

I The first is described by his
II The second is described by his
III The third is described by his

I. Titles, which are
II. Attributes.
III. Works.

I. The first is described by his
II The second is described by his
III The third is described by his

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II The second is described by his
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I. The first is described by his
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II The second is described by his
III The third is described by his

3 The comfortes that Gods people may gather thence.

AN EXPOSITION OF THE CREEDE.

I beleene in God, &c.



O man iustly can be offended at this, that I begin to treat of the doctrine of faith without a text; though some be of minde, that in Catechising the minister is to proceede as in the ordinary course of preaching, only by handling a set portion of scripture: and therefore that the handling of the Creed being no scripture, is not convenient.

Indeepe I graunt, that other course to be commendable: yet I doubt not, but in Catechising the minister hath his libertie to follow or not to follow a certaine text of scripture, as wee doe in the usuall course of preaching. My reason is taken from the practise of the Primitive Church; whose Catechisme (as the authour of the Epistle to the Hebrewes sheweth) was contained in fixe principles or grounds of religion, which were not taken out of any set text in the old Testament: but rather was a forme of teaching gathered out of the most cleare places therof. Hence I reason thus: That which in this point was the use and maner of the Primitive Church, is lawfull to be used of vs now: but in the Primitive Church it was the maner to Catechize without handling any set text of scripture: and therefore the ministers of the Gospell at this time may with like libertie do the same: so be it they doe confirme the doctrine which they teach with places of scripture afterward.

Now to come to the Creede, let us begin with the name or title thereof. That which in English we call the Apostles Creed, in other tongues is called *Symbolum*, that is, a *shot* or a *badge*. It is called a *shot*, because as in a feast or banquet every man payeth his part: which being all gathered, the whole (which we call the *shot*) amounteth: and so out of the severall writings of the Apostles ariseth this Creed or brieve confession of faith. It is a *badge*, because as a souldier in the field by his badge and liverie is knowen of what band he is, and to what captaine he doth belong: even so by this beleefe a Christian man may be distinguished and known from all Iewes, Turkes, Atheists, and all false professors: and for this cause it is called a *badge*.

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Heb. 6.1, 2, 3.

*Regist. in
exp. Sym.
& Hieron.
ad Rom.*

* Pacianus
epist. 1. ad
Sympr.

2. Tim. 1. 13.

Hab. 2. 2.

2. Tim. 1. 13.

* Aug. serm.
119. de temp.
Cassian. li. 6.
de incarnat.
domini.

words, as we haue them now set down. Reason. I. there are in this Creed certaine words and phrases which are not to be found in the writings of the Apostles, and namely these: *Hee descended into hell; the Catholique Church.* The latter whereof no doubt first began to be in use, when after the Apostles daies the Church was dispersed into all quarters of the earth. II. Secondly if both matter and words had bene from the Apostles, why is not the Creede Canonically scripture, as well as any other of their writings? III. The Apostles had a summary collection of the points of Christian religion which they taught, and also deliuered to others to teach by, consisting of two heads, *faith and love*: as may appeare by Pauls exhortation to Timothy, wishing him *to keepe the patterne of wholesome wordes: vvhich hee had heard of him in faith and love, which is in Christ Iesus.* Now the Creed consists not of two heads but of one, namely of faith onely and not of loue also. Wherefore I rather thinke, that it is called the Apostles Creede because it doeth summarily containe the chiefe and principall pointes of religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creed are conformable and agreeable to their doctrine and writings.

And thus much of the Title. Now let vs heare what the Creed is? It is a summe of things to be beleued concerning God and concerning the Church, gathered forth of the scriptures. For the opening of this description. First I say, it is a summe of things to be beleued, or an abridgement. It hath bene the practise of teachers both in the new and old Testament to abridge and contract summarily the religion of their time. This the Prophets vsed. For when they had made their Sermons to the people they did abridge them and penned them briefly: setting them in some open place, that all the people might reade the same. So the Lord bad Habakuk *to write the vision which he sawe, and to make it plaine upon tables, that he may runne that readeth it.* And in the new Testament the Apostles did abridge those doctrines, which otherwise they did handle at large, as may appeare in the place of Timothy afore named. Now the reason why both in the old and new Testament the doctrine of religion was abridged, is that the understandings of the simple, as also their memories might be hereby helped, and they better inabled to iudge of the truth, and to discern the same from falshood. And for this end the Apostles Creede being a summary collection of things to be beleued, was gathered briefly out of the worde of God^d for the helping of memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two points consisteth the whole summe thereof. Lastly, I say, that

that it is gathered forth of the scripture, to make a difference betweene it and other writings, and to shew the authoritie of it, which I will further declare on this manner.

There be two kind of writings in which the doctrine of the Church is handled, & they are either *divine* or *Ecclesiasticall*. Divine, are the bookes of the olde and new Testament penned either by Prophets or Apostles. And these are not onely the pure *worde of God*, but also the *scripture of God*: because not onely the matter of them, but the whole disposition thereof with the stile and the phrased was set down by the immediate inspiration of the Holy Ghost. And the authority of these bookes is *divine*, that is, absolute and soveraigne, and they are of sufficient credit in & by themselves needing not the testimony of any creature, not subiect to the censure either of men or angels, binding the consciences of all men at all times, and being the onely foundation of faith, and the rule and canon of all truth.

Ecclesiasticall writings are all other ordinary writings of the Church consenting with scriptures. These may be called the *worde* or *truth of God*, so far forth as their matter or substance is consenting with the written word of God: but they can not be called the scripture of God because the stile and phrased of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the *worde of men*. And their authoritie in defining of truth and falsehood in matters of religion is not soveraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasures of men & councils, but in the consent which they haue with the scriptures.

Ecclesiasticall writings are either generall, particular, or proper. *Generall*, are the Creedes and confessions of the Church dispersed over the whole world, and among the rest the *Creede of the Apostles*, made either by the Apostles themselves, or by their hearers and disciples, apostolicall men, delivered to the Church, and conveyed from hande to hande to our times. Particular writings are the confessions of particular Churches. Proper writings are the bookes and confessions of private men. Now betweene these we must make difference. For the Generall Creede of the Apostles, (other universall Creeds in this case not excepted) though it be of lesse authoritie then scripture; yet hath it more authoritie then the particular and private writings of Churches and men. For it hath bene received and approved by universall consent of the Catholike Church in all ages, and so were neuer these: in it the meaning and doctrine can not be changed by the authoritie of the whole Catholike Church: and if either the order of the doctrine or the words whereby it is expressed, should vpon some oc-

casion be changed, a particular Church of any cuntry can not doe it, without Catholike consent of the whole Church: yet particular writings and confessions made by some speciall Churches may be altered in the wordes and in the pointes of doctrine by the same Churches without offence to the Catholike Church. Lastly it is receiued as a rule of faith among all Churches to try doctrines and interpretations of scriptures by, not because it is a rule of it selfe, for that the scripture is alone; but because it boroweth his authoritie from scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. *Ans^w.* I say but one Creede, as there is but one faith: and if it be alledged that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and Athanasius Creede, &c. I answer, the seuerall Creedes and confessions of Churches containe not seuerall faithes and religions, but one and the same; and this called the Apostles Creede is most ancient, and principall: all the rest are not new Creedes in substance, but in some points penned more largely for the exposition of it, that men might better auoid the heresies of their times.

Further, it may be demanded, in what forme this Creede was penned: *Ans^w.* In the forme of an answer to a question. The reason is this. In the Primitiue Church, when any man was turned from Gentilisme to the faith of Christ, and was to be baptised, this question was asked him, What beleeuest thou: then he answered according to the forme of the Creede, *I beleeue in God, &c.* And this manner of questioning was used euen from the time of the Apostles. When the Eunuch was conuerted by Philip, he said, What doeth terme to be baptised? Philip said, *If thou dost beleeue with all thine heart, thou maiest.* Then he answered, *I beleeue that Iesus Christ is the sonne of God.* By this it appeares, that although all men, for the most part, amongst us can say this Creede, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day of the simpler sort it is said for a prayer, heeing indeede no prayer: and when it is used so, men make it no better then a charme.

Before we come to handle the particular points of the Creed, it is very requisite that wee should make an entrance thereto by describing the nature, properties, and kindes of faith, the confession and ground whereof is set forth in the Creed. Faith therefore is a gift of God, whereby wee giue assent or credence to Gods worde. For there is a necessary relation betweene faith and Gods word. The common property of faith is noted by the authour of the Hebrewes, when he saith, *Faith is the ground of things*

† Cyril. Cat.
1. Mystag.
Tertull. de
resurrect. O.
rigen. hom.
5. in Num.

AG. 8. 38.

things hoped for: and, the demonstration of things that are not seene. For Hebr. 11. 1.
all this may be understood, not onely of iustifying faith, but also of temporary faith, and the faith of miracles. Where faith is said to be a ground, the meaning is, that though there are many things promised by God, which men doe not presently enioy, but onely hope for; because as yet they are not: yet faith doth assest a sort giue subsisting or being vnto them. Secondly it is an euidence or demonstration, &c. that is, by beleeuing a man doth make a thing as it were visible, being otherwise invisible and absent.

Faith is of two sorts: either common faith, or the faith of the elect: as Paul saith, he is an Apostle according to the faith of Gods elect: which also Tit. 1. 1.
is called *faith without hypocrisie*. The common faith is that, which both elect and reprobate haue, and it is threefold. I. is *historicall faith*, which is, when a man doth beleue the outward letter and historie of the wordes. It hath two partes; knowledge of Gods word, and an assent to the same knowledge: and it is to be found in the deuill and his angels. So *S. James* Iam. 2. 19.
saith, the deuills beleue and tremble. Some wil say, what a faith haue they? *Answ.* Such as thereby they vnderstand both the Law and the Gospell: besides they giue an assent to it to be true: and they doe more yet, in that they tremble & feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that hee is mercifull, &c. and yet this man will say, that hee beleueth with all his heart: but without knowledge it can not be that any shoulde truly beleue, and therefore he deceiueth himselfe. *Quest.* But whence haue the deuils historicall faith? were they illuminated by the light of the spirit? *Answ.* No: but when the Gospell was preached, they did acknowledge it, and beleued it to be true, and that by vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it by the light of nature, which was left in them from the beginning.

The second kinde of faith is *Temporary faith*: so called because it lasteth but for a time and season, and commonly not to the ende of a mans life. This kind of faith is noted vnto vs in the parable of the seed, that fell in the stony ground. And there be two differences or kinds of this faith. The first kind of temporary faith hath in it three degrees. The first is, to knowe the Word of God and particularly the Gospell. The second, to giue an assent vnto it. The third, to professe it, but to go no further: and all this may be done without any loue to the word. This faith hath one degree more then

historically faith. Examples of it we have in *Simon Magus*, Acts, 8. 13. who is said to believe, because he held the doctrine of the Apostle to be true, and withall the same professed: & in the devils also, who in some sort confessed, that Christ was the sonne of the most highest, and yet looked for no salvation by him, Mar. 5. 7. Act. 19. 15. And this is the common faith that abounds in this land. Men say they believe as the prince beleeueth, and if religion change, they will change. For by reason of the authoritie of princes lawes, they are made to learne some litle knowledge of the word: they believe it to be good, and they professe it: and thus for the space of thirty or forty yeres men heare the word preached, and receive the sacraments, being for all this as void of grace as ever they were at the first day: and the reason is, because they doe barely professe it, without either liking or love of the same. The second kinde of temporary faith hath in it five degrees. For by it first a man knowes the word. Secondly he assepecteth vnto it. Thirdly, he professeth it. Fourthly, he reioyceth inwardly in it. Fifthly, he bringeth forth some kinde of fruite: and yet for all this hath no more in him, but a faith that will faile in the ende, because he wanteth the effectually application of the promise of the gospel, and is without all maner of sound conversion. This faith is like come in the house top, which groweth for a while, but when heate of sommer cometh, it withereth. And this is also

Luk, 8. 13. set forth unto us in the parable of the seedes, which fell in a stony ground, which is hasty in springing up: but because of the stones, which will not suffer it to take deepe root, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the word, and for a time bring forth some fruits accordingly with shewe of great forwardnesse, yet afterwarde shake off religion and all. But (some will say) how can this be a temporary faith, seeing it hath such fruits? *Ans.* Such a kinde of faith is temporary, because it is grounded on temporary causes which are three. I. A desire to get knowledge of some strange pointes of religion. For many a man doth labour for the five former degrees of temporary faith, onely because he desires to get more knowledge in scripture, then other men have. The second cause is a desire of praise among men, which is of that force that it will make a man put on a shewe of all the graces, which God bestoweth vpon his owne children, though otherwile hee want them: and to goe very farre in religion; which appeareth thus. Some there are which seeme very bitterly to weepe for the sinnes of other men, and yet have neither sorrow nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For hee that sheddeth teares for another mans sinnes, shoulde much more weepe.

weepe for his owne, if hee had grace. Againe, a man for his owne sinnes will pray very slackly and dully, when he prayeth priuately; and yet when he is in the company of others, he prayes very feruently & earnestly. From whence is this difference? surely often it springeth from the pride of heart and from a desire of praise among men. The third cause of temporary faith is profit, commodity, the getting of wealth and riches: which are common occasions to mooue to choole or refuse religion, as the time serueth: but such kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the glad tidings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporary faith.

The third kind of faith is the faith of Miracles: when a man grounding himself on some special promise or reuelation from God, doth beleue, that some strange & extraordinary thing, which he hath desired or foretold, shall come to passe by the worke of God. This must be distinguished from historicall and temporary faith. For Simon Magus having both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know that this faith of miracles may be in hypocrites, as it was in Iudas, & at the last iudgment it shall be found to haue beene in the wicked and reprobate; which shall say to Christ, *Lord, in thy name we have prophesied, and cast out devils, and done many great miracles.* A.C. 8. 19.
Mat. 7. 22.
1. Cor. 13. 2.

And thus much for the three sorts of common faith: Now we come to the true faith, which is called the Faith of the elect. It is thus defined: Faith is a supernaturall gift of God in the mind, apprehending the saving promise with all the promises that depend on it. First, I say, it is a gifte of God, Phil. 1. 29. to confute the blind opinion of our people, that think that the faith whereby they are to be saved, is bredde and borne with them. I adde that this is a gift supernaturall; not onely because it is aboue that corrupt nature in which we are borne, but also because it is aboue that pure nature, in which our first parents were created. For in the state of innocencie they wanted this faith, neither had they then any neede of faith in the same God as he is Mesiās: but this faith is a newe grace of God added to regeneration after the fall, and first prescribed and taught in the covenant of grace. And by this one thing, faith differeth from the rest of the giftes of God, as the feare of God, the loue of God, the loue of our bretheren, &c. for these were in mans nature before the fall, and after it, when it pleaseth God to call vs, they are but renewed: but iustifying faith admits no renewing. For the first ingrafting of it into the heart, is in the con-

version of a sinner after his fall.

The place and seat of faith (as I thinke) is the minde of man, not the will: for it stands in a kind of particular knowledge or perswasion, and there is no perswasion but in the minde. *Paul* faith indeede, that we beleue with the heart, *Rom.* 10. but by the heart he vnderstands the soule without limitation to any part. Some doe place faith partly in the mind, & partly in the will, because it hath two parts: knowledge, and affiance: but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuerse parts or faculties of the soule.

The forme of faith is, to apprehend the promise, *Gal.* 3. 14. *that we might receiue the promise of the spirit through faith:* and, *Ioh.* 1. 12. *to receiue Christ,* and to beleue, are put one for another: and to beleue, is to eate and drinke the bodie and blood of *Christ*. To apprehend properly, is an action of the hand of man, which laies hold of a thing, and pulls it to himselfe: and by resemblance it agrees to faith, which is the hand of the soule, receiuing and applying the sauing promise.

This apprehension of faith, is not performed by any affection of the will, but by a certen and particular perswasion, whereby a man is reſolued that the promise of saluation belongs vnto him. Which perswasion is wrought in the minde by the holy Ghost, *1. Corinth.* 2. 12. And by this, the promise which is generall is applied particularly to one subiect.

By this one action, sauing faith differeth from all other kinde of faith. From historicall: for it wanteth all apprehension, and standeth onely in a generall assent. From temporarie faith, which though it make a man to professe the Gospell and to reioyce in the same, yet doth it not thoroughly applie *Christ* with his benefits. For it neuer brings with it any thorough touch of conscience or liuely sence of Gods grace in the heart. And the same may be said of the rest.

The principall and maine object of this faith is, the sauing promise, *God so loved the world, that he gave his onely begotten sonne, that whosoever beleue in him, shall not perish, but haue everlasting life.* But some will say, *Christ* is commonly saide to be the object of faith. *Answer.* In effect it is all one to say the sauing promise, and *Christ* promised, who is the substance of the Couenant. *Christ* then as he is set forth vnto vs in the word and Sacraments, is the object of faith. And here certaine questions offer themselves to be skanned.

The first, What is that particular thing, which faith apprehendeth? *Answer.* Faith apprehendeth whole *Christ* God and man. For his god-head

head without his manhood, & his manhood without his godhead doth not reconcile vs to God. Yet this which I say must be conceiued with some distinction according to the difference of his two natures. His godhead is apprehended not in respect of his essence or nature, but in respect of his efficacie manifested in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacie and benefites thereof.

The second, In what order faith apprehends Christ? *Answer.* First of all it apprehends the very bodie and blood of Christ: and then in the second place the vertue and benefites of his bodie and blood: as a man that would feede in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward. Besides the mayne promise, which concernes righteousnesse and life everlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the object of iustifying faith: and with the very same faith we beleue them, where-with we beleue our salvation. Thus *Abraham* by the same faith where-with hee was iustified, beleued that he should haue a sonne in his old age. *Rom. 4. 19, 21.* And *Noe* by that faith whereby he was made heire of righteousnesse, beleued that he and his familie should be preserved in the flood: this conclusion being alwaies laid downe, that To whom God giues Christ, to them also he giues all things needefull for this life or the life to come, in and by Christ. And hereupon it comes to passe that in our prayers, besides the desire of things promised, we must bring faith whereby we must be cernely perswaded, that God will graunt vs such things as he hath promised: and this faith is not a newe kinde or distinct faith from iustifying faith. Thus wee see plainly what fauing faith is.

Wher eas some are of opinion, that faith is an affiance or confidence, *Eph. 3. 12.* that seemes to be otherwise: for it is a fruite of faith, and indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercy in Christ towards him.

Some againe are of minde, that love is the very nature and fountaine of faith: but it is otherwise. For as confidence in God, so also love is an effect which proceedeth from faith. *1. Tim. 1. 5.* The end of the lawre is love from a pure heart and good conscience and faith vnfaigned. And in nature they differ greatly. Christ is the fountaine of the waters of life. Faith

in the heart is as the pipes and leads that *receiue in*, and hold the water: &c. loue in some part is as the cocke of the conduit, *that lets out* the water to euery commer. The propertie of the hand is to hold, and of it selfe it can not cut, yet by a knife or other instrument put into the hand, it cuts: the hand of the soule is faith, and his propertie is to apprehend Christ with all his benefits, &c. by it selfe it can doe nothing else, yet ioyne loue to it, and by loue it will be effectuell in all good duties.

Gal. 5. 6.

Now to proceed further: first we are to consider, how faith is wrought: secondly, what be the differences of it. For the first, faith is wrought in &c. by the outward ministerie of the Gospell accompanied by the inward operation of the spirit, &c. that not suddenly, but by certain steps &c. degrees as nature frameth the bodie of the infant in the mothers womb, 1. by making the braine and heart, 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit stands in two principall actions. First, the enlightening of the minde: the second, the mouing of the will. For the first, the holy Ghost enlightens mens minds with a further knowledge of the law then nature can afford: and thereby makes them to see the finnes of their hearts and liues with the ouglines thereof, and withall to tremble at the curse of the lawe. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousness &c. life eternall promised in Christ. This done, then comes the second worke of the holy Ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, &c. the benefits of Christs death, might hunger after Christ, &c. haue a desire not so much to haue the punishments of sinne take away, as Gods displeasure: and also might enioy the benefits of Christ. And when he hath stirred vp a man to desire reconciliation with God in Christ, then withall he giues him grace to pray not onely for life eternall, but especially for the free remission and pardon of all his finnes, and then the Lords promise is, *Knowe*

Math. 7. 7.

and it shall be opened, seeke and ye shall finde. After which he further sends his spirit into the same heart that desireth reconciliation with God, and remission of finnes in Christ: and doth the same scale vp in his heart by a liuely and plentiful assurance thereof.

The differences and degrees of faith are two. I. a weak faith: II. a strong faith. Concerning the first, this weak faith shewes it selfe by this grace of God, namely an vnfaigned desire, not onely of saluation (for that the wicked and graceles man may haue, but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also

also the ground of substance of true sauing faith: which afterwarde in time will grow up to greater strength. Reasons. I. Promise of life euertlasting, is made to the desire of reconciliation, Psal. 10. 17. *Lord, shew hast heard the desire of the poore.* Psal. 143. 6. *My soule desireth after thee, as the thirbie land.* Psalm. 145. 19. *He will fulfil the desire of them that feare him.* Math. 5. 6. *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.* Revelat. 21. 6. *I will give vnto him which is a thirst, of the well of the water of life freely.* II. The hungering desire after grace is a sanctified affection: where one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is iustified and beleuees. III. God accepts the will and desire to repent and beleue, for repenting and beleueing indeed: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God as true faith indeede. But carnall men will say, If faith, yea true faith shew it selfe by a desire of reconciliation with God in Christ for all our sinnes, then we are well ynough, though we liue in our sinnes: for we haue very good desires. *Answ.* That there be in many men sundry fleeting motions and desires to doe good things which grow to no issue or head, but in time vanish as they come. Now such passions haue no sou. does in them, & must be distinguished frō the desire of reconciliation with God, that comes frō a bruised heart and brings alwaies with it reformation of life: therefore such as liue after the course of this worlde, and thinke notwithstanding that they haue desires that are good, deceiue themselves.

Now faith is said to be weake, when a man either failes in the knowledge of the gospel; or else hauing knowledge, is weake in grace to apply vnto himselfe the sweet promises thereof. As for example, we know that the Apostles had all true sauing faith (except Iudas (and when our Saviour Christ asked them, whom they thought that he was; Peter in the person of the rest, answered for them all, and said: *Thou art Christ, the Sonne of the liuing God.* for which our Saviour commended him, & in him, them all, saying: *Thou art Peter, and upon this rocke, (that is, vpon Christ, which Peter confessed in the name of them all) will I build my Church.* And yet about that time we shall finde in the Gospel, that they are called men of *little faith*. Now they failed in knowledge of the death of Christ, & of his passion, and resurrection; and were caried away with a vaine hope of an earthly kingdome. And therefore when our Saviour shewed them of his going downe to Ierusalem and of his sufferings there, Peter a little after his notable confession began to rebuke Christ, and

Mat. 16. 16.

Mat. 8. 26.
& 16. 8.

and said, *Master haue pitie on thy selfe, this shall not be unto thee.* And until hee had appeared to them after his death, they did not distinctly beleue his resurrection.

Again, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension and appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinary experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth, yet is not able to say without great doubtings & wauerings, I know and am fully assured that my sinnes are pardoned. Now shall we say, that all such are without faith? God forbid. Nay, we may resolve our selues, that the true child of God may haue a hungering desire in his heart after reconciliation with God in Christ for all his sinnes with care to keepe a good conscience, and yet be weake some time in the apprehension of gods mercy & the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be saued by it? *Ans.* We must knowe that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euē as a man with a palsy hand can stretch it out as wel to receiue a gift at the hand of a king, as he that is more sound, though it be not so firmly and steadfastly. And Christ saith, that he wil not breake the bruised reed, nor quench the smoking flaxe.

The Church of Rome beares men in hand, that they are good Catholiques, if they beleue as the Church beleues, though in the meane season they can not tell what the Church beleues. And some Papists commend this faith by the example of an olde devout father, who being tempted of the deuill, and asked how he beleued; answered that he beleued as the church beleued: being againe asked how the church beleued, he answered, as I beleue: whereupon the deuill (as they say) was faine to depart. Well, this fond & ridiculous kind of faith we renounce, as being a means to iuzle men in blindnes, superstitiō, & perpetual ignorāce: yet withall we do not deny but that there is an implicite or infolded faith: which is, whē a man as yet hauing but some litle portion of knowledge in the doctrine of the gospel, doth truly performe obedience according to the measure theroof; & withall hath care to get more knowledge, & shewes good affectiō to all good means wherby it may be merced. In this respect a certen ruler, who by a miracle wrought upon his child, was moued to acknowledge Christ for the Messias, & further to submit himselfe to his doctrine, is commended

for

for a beleuer: and so are in the like case, the Samaritanes.

And thus much of weake faith: which must be understood to be in a man not all the daies of his life, but while he is a yong babe in Christ. For as it is in the state of the body, first we are babes and growe to greater strength as we grow in yeres; so it is with a Christian man. First he is a babe in Christ, hauing weake faith, but after growes frō grace to grace, till he come to haue a strong faith: example whereof we haue in Abraham, who was strong and perfect both in knowledge and apprehension. This strong faith is, when a man is indued with the knowledge of the Gospell and grace to apprehend and apply the righteousnesse of Christ unto himselfe for the remission of his owne sinnes: so as he can say distinctly of himselfe and truly, that he is fully resoluēd in his owne conscience, that he is reconciled unto God in Christ for all his sinnes, and accepted in him to life euerlasting. This degree of faith is proper to him that beginnes to be a tall man and of ripe yeres in Christ. And it cometh not at the first calling of a man unto grace. And if any shall thinke that he can haue it at the first, he deceiveth himselfe. For as it is in nature; first we are babes, & then as we increase in yeres, so we grow in strength: so it is in the life of a Christian; first ordinarily he hath a weake faith, and after growes from grace to grace, till he come to stronger faith: and at the last he be able to say, he is fully assured in his heart and conscience of the pardon of his sinnes and of reconciliation to God in Christ. And this assurance ariseth from many experiences of Gods fauour and loue in the course of his life by manifolde preseruations and other blessings which being deeply and duly considered bring a man to be fully perswaded, that God is his God, and God the father his father, and Iesus Christ his redeemer, and the Holy ghost his sanctifier.

Now howsoeuer his faith be strong, yet is it alwaies imperfect, as also our knowledge is; and shall so long as we liue in this world be mingled with contrary vnbeliefe and sundry doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, and yet indeed haue not. For aske them what faith they haue, they will answer, they beleue that God is their father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour: they will say, they would not once doubt for all the world. But the case of these men is to be pitied: for howsoeuer they may perswade themselves, yet true it is, that they haue no sound faith at all: for euen strong faith is assaulted with temptations and doubtings &c.

God.

God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

And thus much of these two degrees of faith. Now in whome so euer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And a special fruit of faith, is this confession of faith, *I beleene in God, &c.* so Paul saith, *With the heart a mā may beleene vnto righteousnes, and with the mouth man confesseth to saluation.* Confession of faith is, when a man in speech and outward profession doth make manifest his faith for these two causes. I. That with his mouth outwardly he may glorifie God and doe him seruice both in bodie & soule. II. That by the confession of his faith, he may seuer himselfe from all false christians, from Atheists, hypocrites, and all false seducers whatsoever. And as this is the dutie of a Christian man, to make profession of his faith; so here in this Creede of the Apostles, we haue the right order and forme of making confession set downe, as we shall see in handling the parts thereof.

The Creede therefore sets downe two things concerning faith, namely the action of faith and his obiect, which also are the parts of the Creed. The action in these words, *I beleene*: the obiect in all the words following, *in God the father almightie, maker &c.* And first let vs beginne with the action.

[I beleene in God.] We are taught to say, *I beleene*, not *we beleene*, for two causes. First because (as we touched before) in the Primitive Church this Creede was made to be an answer to a demand or question, which was demanded of euery particular man that was baptized: for they asked him thus; What dost thou beleue? then he answered, *I beleene in God the Father, &c.* and thus did euery one of yeares make profession of his faith: and it is likely that Peter alluded hereunto, saying, *the stipulation or answer of a good conscience maketh request to God.* The second cause is, howsoeuer we are to pray one for another, by saying, *Our father, &c.* yet when we come to yeares, we must haue a particular faith of our own: no man can be saued by another mans faith, but by his owne, as it is said: *The infant shall liue by his faith.* But some wil say, this is not true, because children must be saued by their parents faith: the answer is this; the faith of the parent doth bring the child to haue a title or interest to the Covenant of grace and to all the benefits of Christ: yet doth it not applie the benefits of Christs death, his obedience, his merits, and righteousness vnto the infant: for this the beleuer doth onely vnto himselfe and to no other. Againe some may say, if children doe not apprehend Christs benefits by their

Rom. 10. 10.

1. Pet. 3. 11.

Hab. 2. 4.

their parents faith, how then is Christs righteousness made theirs and they saved? *Ans.* By the inward working of the Holy Ghost, who is the principall applyer of all graces, whereas faith is but the instrument. As for the places of scripture that mention iustification and saluation by faith, they are to be restrained to men of yeres: whereas infants dying in their infancie, and therefore wanting actual faith which none can haue without actual knowledge of Gods will and worde, are no doubt saved by some other speciall working of Gods holy spirit, not knownen to vs.

Furthermore, to beleeue signifieth two things; to conceiue or understand any thing, and withall to giue assent unto it to be true; and therefore in this place, to beleeue signifieth to knowe and acknowledge that all the points of religion which follow, are the truth of God. Here therefore we must remember, that this clause (*I beleeue*) placed in the beginning of the Creede, must be particularly applied to all and euery article following. For so the case stands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is said to be *wholly copulatiue*. It is not sufficient to holde one article, but he that will hold any of them for his good, must holde them all: and he which holds them all in shew of wordes, if hee overturne but one of them indeede, hee overturnes them all.

Fides est tota copulatiua.

Againe, *to beleeue* is one thing, and *to beleeue in this or that* is another thing: and it containeth in it three points or actions of a beleeuer. 1. to know a thing: 2. to acknowledge the same: 3. to put trust and confidence in it. And in this order must these three actions of faith be applied to euery article following, which concerneth any of the persons in Trinitie. And this must be marked as a matter of speciall moment. For alwaies by adding them to the wordes following, we doe apply the article vnto our selues in a very comfortable manner. As *I beleeue in the father*, and doe beleeue that hee is my father: and therefore I put my whole trust in him, and so of the rest.

Now we come to the object of generall faith, which is either God or the Church; in handling of both which, I will obserue this order. I. I will speake of the meaning of euery article. II. Of the duties which we ought to learne thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first by reason of manifold doubtings that rise in our minds, it may be demanded, whether there be a God? many reasons might be used to resolue those that haue scruple of conscience: otherwaies wee are bound to beleeue that there is a God without all doubting. As for those

those Atheists which confidently auaouch there is no God, by Gods lawe they ought to die the death: nay, the earth is too good for such to dwell on. Malefactors, as theues & rebels, for their offences haue their reward of death: but the offence of those, which denies that there is a God, is greater: and therefore deserues a most cruell death.

Exod. 33.

The second point followeth, namely what God is. *Answer.* Moses desiring to see Gods face, was not permitted but to see his hinder parts: and therefore no man can be able to describe God by his nature, but by his effects and properties, on this or such like manner. *God is an essence spirituall, simple infinite, most holy.* I say first of all, that God is an essence, to show that he is a thing absolutely subsisting in himselfe and by himselfe, not receiving his being from any other. And herein he differeth from all creatures whatsoever, which haue subsisting and being from him alone. Again I say he is an essence spirituall, because he is not any kinde of bodie, neither hath he the parts of the bodies of men or other creatures, but is in nature a spirit inuisible, not subiect to any of mans senses. I adde also, that he is a simple essence, because his nature admits no manner of composition of matter or forme or parts. The creatures are compounded of diuers parts, and of variety of nature, but there is no such thing in God: for whatsoever thing he is, he is the same by one and the same singular and indiuisible essence. Furthermore he is infinite, and that diuers waies: infinite in time, without any beginning and without end: infinite in place; because he is euery where and excluded no where, within all places, and forth of all places. Lastly he is most holy, that is, of infinite wisdom, mercie, loue, goodnes, &c. and he alone is rightly tearmed most holy, because holines is of the very nature of God himselfe; whereas among the most excellent creatures, it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be *Iehoua Elohim*: and *Paul* describes him

Exo. 3. 6, 14.

1. Tim. 1. 17.

to be a *King everlasting, immortall, inuisible, and onely wise, to whom is due all honour and glorie for ever.*

The third point is, touching the number of gods, namely whether there be more gods then one or no. *Answer.* There is not, neither can there be any more gods then one. Which point the Creed auaoucheth, in saying, *I beleue in God*, not *gods*: and yet more plainly the Nicene Creed and the Creed of Athanasius, both of them explaining the words of the Apostles Creed on this manner, *I beleue in one God*. Howsoever some in former times haue erroneously held, that two gods were the beginning of all things, one of good things, the other of euill things: others,

thers, that there was one God in the old testament, an other in the new: others againe, namely the *Valentinians*, that there were 30. couple of gods: and the heathen people (as *Augustine* recordeth) worshipped 30. thousand gods: yet we that are members of Gods Church, must hold and beleue one God alone, and no more, Deut. 4. 39. *Vnderstand this day and consider in thine heart, that Iehovah he is God in heauen above and vpon the earth beneath: there is none other.* Eph. 4. 6. *One God, one faith, one baptism.* If it be alledged that the Scripture mentioneth many gods, because Magistrates are called gods, Moses is called Aarons god, the deuill and all idols are called gods. The answer is this: They are not properly or by nature gods, for in that respect there is onely one God: but they are so termed in other respects. Magistrates are gods, because they be Vicegerents placed in the roome of the true God, to gouerne their subiects: Moses is Aarons god, because he was in the roome of god to reueale his will to Aaron: the deuill is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euilliuing God: idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as of gods. Therefore Paul saith, *an idole is nothing in the world, that is, nothing in nature subsisting, or nothing in respect of the diuinitie ascribed vnto it.*

^b Psa. 82. 6.
^c Exod. 4. 16.
^d 2. Cor. 4. 4.

1. Cor. 2. 4.

To proceed forward, to beleue in this one God, is in effect thus much: 1. to know and acknowledge him as he hath reuealed himselfe in his word: 2. to beleue him to be my God: 3. from mine heart to put all mine affiance in him. To this purpose Christ saith, *This is eternall life* Ioh. 17. 3. *to know thee the onely God, and whom thou hast sent Iesus Christ.* Now the knowledge here meant, is not a bare or generall knowledge, for that the deuills haue, but a more speciall knowledge whereby I know God not onely to be God, but also to be my God, and thereupon doe put my confidence in him.

And thus much of the measing of the first words, *I beleue in God, &c.* Now follow the duties which may be gathered hence. First of all, if we are bound to beleue in God, then we are also bound to take notice of our naturall vnbeliefe, whereby we distrust God, to checke our selues for it, and to strue against it. Thus dealt the father of the child that had a diuine spirit, *Lord (saith he) I beleue, Lord helpe mine vnbeliefe.* And Mark. 9. 24. *David, why art thou cast downe my soule? and why art thou so disquieted in me: vraye on God.* And that which our Saviour Christ said once to Peter, men should daily speake to themselves: *O thou of little faith, why hast thou doubted?* But some may say, wherein standes our vnbeliefe?

leefe? *Answer.* It standes in two things: I. In distrusting the goodnes of God, that is, in giuing too little or no affiance to him; or in putting affiance in the creature. For the first, fewe men will abide to be tolde of their distrust in God: but indeede it is a common and rife corruption; and though they soothe themselves neuer so, yet their vsuall dealings proclaime their vnbeleefe. Goe thorough all places, it shall be found that scarce one of a thousand in his dealings makes conscience of a lie: a great part of men gets their wealth by fraud and oppression and all kinde of vniust and vnmercifull dealing. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeleefe beares sway as the lord of the house. Again, if a man had as much wealth as the world comes to, he could finde in his heart to wish for an other; and if he had two worlds, he would be casting for the third, if it might be compassed: the reason hereof is, because men haue not learned to make God their portion, and to stay their affections on him: which if they could doe, a meane portion in temporall blessings would be enough. Indeepe these and such like persons will in no wise yeeld that they doe distrust the Lord, vnlesse at some time they be touched in conscience with a sense and feeling of their sinnes, and be thoroughly humbled for the same: but the truth is, that distrust of Gods goodnesse is a generall and a mother-sinne, the ground of all other sinnes, and the very first and principall sinne in Adams fall. And for the second part of vnbeleefe, which is an affiance in the creatures, read the whole booke of God, and we shall finde it a common and vsuall sinne in all sorts of men, some putting their trust in riches, some in strength, some in pleasures, some placing their felicitie in one sinne, some in an other. When King Asa was sicke, he put his whole trust in the Phisitians, and not in the Lord. And in our daies the common practise is, when crosses and calamities fall, then there is trotting out to that wise man, to this cunning woman, to this sorcerer, to that wizzard, that is, from God to the deuill, and their counsell is receiued and practised without any bones making. And this shewes the bitter roote of vnbeleefe, and confidence in vaine creatures, let men smoothe it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, be he called or not called, if he looke narrowly vnto himselfe, he shal find his heart almost filled with manifold doubtings and distrustings, whereby he shall feele himselfe euen caried away from beleeuing in God. Therefore the dutie of euery man is, that will truly say that he beleeues in God, to labour to see his owne vnbeleefe and the fruits thereof in his life.

2 Chr. 16, 12.

life. As for such as say they have no ynbeleefe, nor feele none more pitifull is their case. For so much the greater is their vnbeleefe.

Secondly, considering that we professe our selues to belecue in God, we must every one of vs learne to know God. As Paul saith, *How can they beleue in him, of whom they haue not heard? and how can they heare without a preacher?* therefore none can beleue in God but he must first of all heare & be taught by the ministerie of the word to know God aright. Let this be remembered of young and olde. It is not the patterning ouer of the beleefe for a prayer, that will make a man a good beleuer, but God must be knowie of vs and acknowledged as he hath reuealed himself partly in his word and partly in his creatures. Blind ignorance and the right vse of the Apostles Creed will neuer stand together. Therefore it stands men in hand to labour and take paines to get knowledge in religion, that knowing God aright, they may come steadfastly to beleue in him, and truly make confession of their faith. Rom. 10. 14.

Thirdly, because we beleue in God, therefore another dutie is, to denie our selues vterly, and to become nothing in our selues. Our Saniour Christ requires of vs to become as little children, if we would beleue. The begger depends not on the releefe of others, till he finde nothing at home: and till our hearts be purged of selfe loue and pride, we can not depend on the fauour and goodnes of God. Therefore he that would trust in God, must first of all be abased and confounded in himselfe, and in regard of himselfe be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that we beleue in God, and therefore put our whole trust and assurance in him: we are taught, that every man must commit his bodie, his soule, goods, life, yea all that he hath into the hands of God, and to his custodie. So Paul saith, *I am not ashamed of my sufferings, for I know whom I haue beleued, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* A worthie saying: for what is the thing which Paul committed vnto the Lord: it was his owne soule & the eternal saluation therof. But what mooues him to trust God? surely his perswasion whereby he knew that God would keepe it. And Peter saith: *Let them that suffer according to the will of God, commit their soules to him in well doing as vnto a faithfull creator.* 2. Tim. 1. 12.
1. Pet. 4. 19.

rather beasts than men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are voide of comfort. But when a man hath grace to belecue and trust in God, then he commits all into Gods hands: and though all the world should perishe, yet he would not be dismayed. And vndoubtedly if a man will be thankfull for the preservation of his goods, or of his life, he must shew the same by committing all he hath into Gods hands, and suffer himselfe to be ruled by him.

Now followes the consolations and comforts which Gods Church and children reape hereby. He that beleues in God, and takes God for his God, may assure himselfe of saluation, and of a happie deliuerance in all daungers and necessaries. VVhen God threatened a plague vpon Israel for their idolatrie, good King Iosiah humbled himselfe before the Lord his God: and he was safe all his daies. And so King Hezekiah, when Senacherib the King of Assur offered to invade Iudah, he trusted likewise in the Lord, and praied vnto him, and was deliuered. Whereby we see, if a man puts his whole trust in God, he shall haue securitie and quietnesse, as Iehosaphat saide to the men of Iudah. And our Saviour Christ when he was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cryed, *My God, my God, why hast thou forsaken me?* And it appeareth in the Epistle to the Hebrewes, that Christ *was heard in that he feared*: whereby we are giuen to vnderstand, that they shall neuer be vtterly forsaken that take God for their God. And King David hauing experience of this, vseth most excellent speeches for this ende, to shew that the ground of his comfort was, that God was his God. And it is said that Daniel had no manner of hurt in the Lyons denne: because he trusted in the Lord his God. And contrariwise, such as distrust God are subiect to all miseries and iudgements. The Israelites in the wilderness *believed not God, and trusted not in his helpe, therefore God was angrie, and his fire was kindled in Iacob, and wrath came vpon Israel.*

God, the Father Almighty.] Some haue thought that these words are to be coupled with the former without distinction, as if the title of God had beene proper to the first person the Father, and not common to the rest: and thus haue some heretikes thought. But indeede there must a pause or distinction be made, that the name or title of God may be set in the fore-front, as common to all the three persons following For that is the very intent of the order of this Creede, to teach vs to beleue in one God, who is distinct into three substances or persons

sons called the Father, the Sonne, the holy Ghost. And here offers it selfe to be considered even one of the greatest mysteries of our religion namely, that God is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stande, because it is against all reason that one should be three, or three one. The answer is, that indeede if one and the same respect be kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person and againe, they three are one, not in person, but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of bodie and soule common to all men, which we call the *humane* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, Peter, Iohn, Paul, are called persons. And so in the mystrie of the Trinitie, the diuine nature is the godhead it selfe simply and absolutely considered: and a person is that which subsisteth in the godhead, as the Father, the Sonne, the holy Ghost. Or againe, a person is one and the same godhead not absolutely considered, but in relation, and as it were, restrained by personall or characteristickall proprieties: as the godhead of God begetting is the father: God againe considered not simply but so farre forth as he is begotten is the Sonne; and God proceeding of the Father and the Sonne, the holy Ghost. And if any man would conceiue in minde rightly the diuine nature, he must conceiue God on the godhead absolutely: if any of the persons, then he must conceiue the same godhead relatively with personall proprieties. Thus the godhead considered with the proprietie of fatherhood or begetting is the father: and conceiuing the same godhead with the proprietie of generation, we conceiue the Sonne, and the godhead with the proprietie of proceeding, we conceiue the holy Ghost. Neither must it seeme strange to any that we vse the names of nature and person, to set forth this mystrie by: for they haue bin taken vp by common consent in the primitive Church, and that vpon weighty consideration to manifest the truth, and to stop the mouths of hereniks: and they are not vsed against the proper sense of the scriptures, nay they are therein contained. Thus we see how it cometh to passe that the three things signified by these names, Father, Sonne, holy Ghost, are ech of them one and the same God. And this mystrie may well be conceiued by a comparison borrowed from light. The light of the sunne, the light of the moone, and the light of the aire for na-

^b Hebr. 1.3.
Gal. 4.8.

ture and substance are one and the same light: and yet they are three distinct lights. The light of the sunne being of it selfe and from none, the light of the moone from the sunne, and the light of the aire from them both. So the diuine nature is one, and the persons are three, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, we must yet further marke and remember two things: namely, the vniō and the distinction of the persons. The vniō is, whereby three persons are one not simply, but one in nature, that is, consubstantiall, hauing all one godhead. For the father is God, the sonne is God, and the holy Ghost is God: now there are not three distinct Gods, but one God, because there is one God and no more in nature, considering that the thing which is infinite is but one and is not subject to multiplication: and the Father is this one God, as also the Sonne and the holy Ghost. And as these three persons are one in nature, so whatsoever agrees to God simply considered, agrees to them all three. They are all coequal and coeternall: all most wise, iust, mercifull, omnipotent by one and the same wisdom, iustice, mercie, power. And because they haue all one godhead, therefore they are not only one with another, but also each in other, the Father in the Sonne & the Sonne in the Father, and the holy Ghost in them both. And we must not imagine that these three are one God, as though the Father had one part of the godhead, the Sonne another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subject to composition or diuision: but every person is whole God, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the father to the sonne and from both father and sonne to the holy ghost. But some may yet say, that this doctrine seemes to be impossible: because three creatures, as for example, Peter, Paul, Timothy being three persons, and so remaining, can not haue one & the same nature, that is, the same body and the same soule. *Ans.* Three or more men may haue the same nature in kind, but be it what it is, they cannot possibly haue a nature which shall be one & the same in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore diuisible and seperable one from another. Hereupon it comes, that the persons of men are not only distinguished by proprieties, but also diuided and sundred one from another. And though Peter, Paul, Timothy, haue all one common and universall form, yet they three are not one man, but three men. Now it is otherwise with the diuine nature or godhead which is uncreated and infinite, and therefore

Species.
Numero.

for admiss neither composition nor division, but a distinction without any separation: so as the three persons subsisting in it, shall not be three gods, but one and the same God.

But further some will object, that it is truly said of the Father, that hee is God, but the same godhead is not in the Sonne, nor in the holy Ghost, for the Sonne and the holy Ghost have their beginning from the Father. *Answer.* The Sonne and the holy Ghost have not a beginning of their nature or of their godhead from the Father, but of their person only: the person of the Sonne is from the Father, and the person of the Holy Ghost, is both from the Father and from the Sonne: but the godhead of all three persons is uncreate and unbegotten, and proceeding from none. For some may say both the Sonne and the holy Ghost have received from the Father all their attributes, as wisdom, knowledge, power, &c. Now he that receiveth any thing from another, is in that respect inferior to him that giveth it: and therefore the Sonne and the holy Ghost are not God as he is. *Answer.* We must know, that, which the Sonne receiveth of the Father, he receiveth it by nature, and not by grace: and he receiveth not a part but all that the Father hath, having the personal propriety. And the holy Ghost receiveth from the Father and the Sonne by nature, and not by grace: and therefore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferior to him, but equal with him. And thus much is both necessarie and probable to be learned of the union betweene the three persons in Trinity, whereby they being three have all one and the same godhead.

The second point to be considered is, that though these three have but one godhead, and all make but one God: yet they are distinguished one from another: for the Father is the Father, and not the Sonne, or the holy Ghost: the Sonne is the Sonne and not the Father, nor the holy Ghost: and the holy Ghost is the holy Ghost, nor the Father nor the Sonne. This distinction of the persons is notably set forth unto vs in the baptisme of our Saviour Christ: where it is said, that *when he was baptized, he came out of the water*: there is the second person: and the holy Ghost descended vpon him in the forme of a dove: there is the third person: and the Father the first person pronounced from heaven, that he was his onely beloved Sonne in whom he was well pleased. And we must conceive this distinction in such manner as though these three, Father, Sonne, and holy Ghost were three names of one God. For the three

Math. 3. 16, 17.

persons do not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the three persons are three formes or differences of one God, as some heretikes haue dreamed, who taught that the father alone is God, & that he is called a Father in one respect, the Sonne in another, and the holy Ghost in a third. For this were nothing els but to make the personal proprieties to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons or forth of them. For the personall relations though in ' mind they may be distinguished from the diuine essence, yet ' indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternitie then a trinitie: for the godhead is one, the father an other, the sonne a third, and the holy Ghost a fourth. Thus some heretikes haue objected against the distinction of the trinitie: but it is vntue which they say. For the godhead must not be severed from the Father, nor from the Sonne, nor from the holy Ghost: for the father is God or the whole godhead, so also is the sonne and the holy Ghost: and the godhead likewise is in euery one of these three persons, and euery one of them subsisting in the godhead, and the godhead must be conceived to be in them all, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguished and not diuided, as three men are diuided in being and substance: for this diuision can not be in them, because all three haue one diuine nature and one godhead. This is the mystrie of all mystries to be receiued of vs all, namely, the trinitie of the persons in the unitie of the godhead. This forme of doctrine must be retained and holden for these causes. I. because by it we are able to distinguish the true God from all false gods and idols. II. because among all other points of religion this is one of the chiefest being the very foundation thereof. For it is not sufficient for vs to know God as we can conceiue of him in our own imagination: but we must know him as he hath revealed him selfe in his word. And it is not sufficient to believe in God confusedly, but we must beleue in one God distinct into three persons, the father, the Sonne, the holy Ghost: yea and more then this we must hold and beleue that God the father is our father, the Sonne our redeemer, the H. Ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, the we must also know him: for we can haue no faith in the thing which is vterly vnkown. Wherefore if we would beleue in the father, sonne, or H. Ghost, we must know the in part Ioh. 17. *Thou art left alone to know thee the only God, & whom thou hast sent Iesus Christ.* Ioh. 4. 17.

The *word* *father* is the first of such names which have been
 given to him: *John* *11* who *saith* *in* *the* *same* *book* *and*
the *father*. Thirdly, this doctrine directs us in worshipping God might-
 for unity in religion; and crinick in religion is to be worshipped: one God
 must be worshipped in the Father, in the Son, and in the Holy ghost;
 and if we worship God the Father without the Son, and the Holy ghost;
 or if we worship the Son without the Father and the Holy ghost; or the
 Holy ghost without the Father and the Son, we worship nothing but an
 Idol. Again, if we worship the three persons not as one God, but as three
 Gods, then likewise we make three Idols.

1. 1. 1. 1. 1.

1. 1. 1. 1. 1.

Note further, that of all the three persons, the first person the Father is
 set in the first place, and is described to us by three things. I. by his title
 which is a Father. II. by his will that he is a Father. III. by
 his effect, that he is Father of Heaven and Earth: of these in order as they
 lie in the Creed. And first of the title (Father.) It may seeme that be hath
 some prerogative over the Son, and the Holy ghost, because he is set be-
 fore them: but we must knowe, that he is set before them neither as
 god of gods, nor of dignity, for there is all due equality in regard
 of order only. The Father is the first, the Son the second, and the Holy
 ghost the third as may appear by this similitude. If three Emperors
 equal in dignity should meet all in one place, being equal also in power
 and majesty, if all three should sit downe, though one be no better then
 another, yet one of them must needs sit downe the first, and another in
 the second place, and thus the third may yet we cannot say, that he which
 sits downe first is the chiefest, and so it is in the Trinity, though power be
 greater or about another, yet the Father is in the first place, not because
 he is before the Son, or the Holy ghost in dignity or honor, but because
 he is the fountain of the deity, the Son being begotten of him, and the Holy
 ghost from them both.

The mean-
 ing.

Mat. 23. 9.

Now let us come to the title of the first person. The name Father in
 Scriptures is ascribed either to God taken indefinitely, and so by conse-
 quent to all the three persons in Trinity: or particularly to the first per-
 son alone. For the first God is a Father properly or principally according
 to the saying of Christ, *Call* *me* *your* *father* *even* *as* *the* *father* *saith* *for* *there* *is* *but* *one*
your *father* *which* *is* *in* *heaven*: that is, principally, whereas earthly pa-
 rents, whom we are commanded to worship and honour are but cer-
 taine images or resemblances of our heavenly father, having this blessing
 that they are fathers from him. And hereupon this title agrees to men,
 not simply, but so farre forth as God honoureth them with fatherhood.

^b Heb. 12. 9.
^c Luk. 3. 38.

^d Esa. 9. 6.
^e Esa. 53. 10.
^f Esa. 8. 18.

185. 2. 201

1307. 10. 21

107. 4. 12. 21

9. 1. 1. 21

120. 1. 1. 21

1er. 3. 4. 19.
 Mat. 6. 4.

in calling them to be fathers, whereas God himselfe receives this honour from none. God is termed a father in respect both of nature and grace. Here is a father in regarde of nature, because he created and governeth all things. In this regard hee is called the *father of spirits*, and Adam is called the *Sonne of God*. Here is a father in respect of grace, because we are regenerate by him, and accepted to be his *sonnes* by adoption through the merits of Christ. And in this respect the second person as well as the first is called a *Father*, and lieth to have an embracing or feeding and children. But when the name of *Father* is given to the first person, it is done upon a speciall consideration, because he is a father by nature to the second person begetting him of his owne substance before all wordes. By this it appears what out of the title of the first person, you may take a description thereof on this manner. The Father is the first person in Trinity, begetting the sonne. Now to beget is the personal propriety whereby hee is distinguished from the other two. If it be said that creatures doe beget, and that therefore to beget is not proper to the Father: the answer is, that in this point there are many differences betweene God the Father and all creatures. First the Father begets the sonne before all eternity: and therefore God the Father begetting, and the sonne begotten are equal in time: whereas in earthly generation the father is before the sonne in time. Secondly, God the Father begets his Sonne by communicating to him his whole essence or godhead, which can not be in earthly parents, in that they moult or are justified and come to nothing. Whereas eternally, God the Father giving his whole nature to his sonne, retains the same still, because it is infinite. Thirdly, the father begets the sonne in himselfe and not from of himselfe: but in earthly generation the father begetting is without of the child, and the child is not of the father. And that must not trouble vs which heretiques alledge against this doctrine, namely, that if the father who is of one nature with the sonne, doe beget the sonne, then he did beget him selfe: for the godhead of the father doth not beget either the godhead or the person of the sonne: but the person of the father begets the person of the son, both which in one godhead are really distinct. Thus we see what the father is. Now to decide in the father, is to be perswaded that the first person in Trinity is the father of Christ, and in him my father particularly, and that for this cause I extend and define for ever to put my trust in him.

The duties which we may learne hence are manifold. And here wee have occasion offered first of all to consider who is our father by nature.

I shall

*If all say to corruption (saith Iob) thou art my father: and so the woman, thou art my mother: seeing God vouchsafeth this great prerogative to them that love him, that he will be their father: therefore Iob in consideration hereof would have every man to haue recourse to his owne natural condition, to see who is his father by nature. Iob saith, corruption is his father: but if we consider well the condition of our nature, we shall find for every man to be the child of vntu, and thus Satan is his father: for so long as a man walks in his sinnes (which every man doth by nature) so long doeth hee bewee himselfe to be the lusty child of the deuil. And thus Christ reasoned against the Scribes and Pharisees. *Ye are of your father the deuil, and the lusts of your father you will doe.* And true it is, that no child is so like his father, that begets him, as every man by nature is like the deuil: and the whole manner and course of his natural life without grace is a lively resemblance of the disposition of Satan. Secondly every one that beleeues God to be a Father, and in Christ his father, must as a good child be obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad father.* Flowe by doing his will: and therefore when our Saviour Christ said his mother and brethren stood without, desiring to see him, he said, *Who ever shall do the will of my father, shall be my brother, my sister, and my mother:* where we may note, that he that will have God the father to be his father, and Christ Iesus his brother, must doe the will of God the father. And hence God saith, *Where is my fear? if I be a father, where is my honour?* Where is plainly taught this second duty: that if God be our father, then as good children wee must shewe obedience unto him: but if wee disobey him, then wee must knowe, that the former saying of Christ will be verified upon vs: that because men doe the lusts of the deuil, therefore they are the children of the deuil. But lest this fearefull sentence be verified of vs, it is the duty of every man that maketh this confession, that he beleeues God to be his father, first to labour to knowe Gods will: and secondly, to performe continual obedience unto the same: like unto a good child that would faine please his father, and therefore is alway ready to doe the best hee can. And without doubt that man which continually takes God for his father, is then most grieved when as by any sinne he displeaseth him, and no other crosse or calamitie is so grievous unto him. The greatest grieve that the prodigall sonne upon his repentance had, was that he had offended his father by sinning against heaven, and against him: the same also must*

Iob. 17. 14.

Iohn. 8. 44.

Prov. 10. 1.

Mat. 23. 11.

Mal. 1. 6.

be our griefe: and all our care must be set on this, to consider how wee may be obedient children to this our louing father. Thirdly, that man that beleues God to be his father, must imitate and follow him: for it is the will of God that his children should be like unto himselfe. Now wee follow God especially in two things. I. In doing good to them that persecute vs: so saith our Saniour Christ, *Pray for them that hurt you, that you may be the children of your father which is in heauen: for hee maketh the sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heavenly father is mercifull: for he is a father of the fatherlesse: and therefore hee that will be a sonne of this father must be mercifull to his poore brethren, as Iob saith of himselfe, *I was the eyes to the blind, and I was the feete vnto the lame. I was a father vnto the poore.* Fourthly seeing we beleue God to be our father, we are hereby taught to use moderate care for the things of this life: for if a man know himselfe to be the childe of God, then he also knowes that god will provide for him, as we know in a family the father provideth for all. Now God is a father, and his Church is his family: therefore if thou wilt be a member of this Church, and a childe of God, thou must *call thy are on God, and saye the wordes of Christ: Be not we carefull for your life what ye shall eat, or what ye shall drinke. Trust vnto him that feedeth you from the poore which we haue in hand. The fowles of the heauen (saith hee) they neither sow nor reape, nor carry in the barn: and yet your heavenly father feedeth them: are not ye much better then they.* But alie, the practise of the world is contrary: for men haue no care for the knowledge of Gods worde, nor the meanes of their saluation: all their ingindes are set on the things of this life, when as Christ saith, *First seek the kingdom of heauen, and the righteousness thereof, and all these things shall be ministred vnto you.* If you should see a young man provide for himselfe, and no man care for him, we would proudly say, surely his father is dead: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that he takes him for no father of his. Fifty, if God be our father, then we must learne to beare any crosse patiently that he shall lay upon vs, either in body or in minde, and alwaies looke for deliuerance from him: for whome the Lorde loneth, them he chastiseth: and if ye endure chastising (saith the Apostle) God offereth him selfe vnto you as vnto a child: for which may appeare more plainly by this comparison. If two children should fight, and a man comming by, should part them, and after beate the one, & let the other goe free: every man that seeth this will say, that that childe

which

Mat. 5. 45.

Psal. 68. 5.

Iob. 29. 15, 16.

Mat. 6. 25, 26.

Heb. 11. 7.

which he beates is his owne Sonne. Even so, when God chastiseth vs he sheweth himselfe unto us as a father, if we submit our selues. Now if our earthly fathers corrected vs and we gave them reverence, taking it patiently: should wee not much rather be in subiection to the father of spirits that we may live. Therefore the conclusion is this: if we displease God, be ye sure, he will correct vs; and when his hand is upon us wee must not murmur against him, but beare it with a milde spirit: and furthermore when we are under the crosse, we must alwayes looke for deliuerance from this our father onely. If a sonne when he is beaten should flee to his fathers enemies for helpe and counsell; it would argue that he were but a gracelesse child. Sundry and diuers calamities and crosses befall men in this life, which they can not brooke: and therefore it is a common practise of many among vs in these dayes, when Gods hand is upon them, to goe for helpe to the deuil; they seeke for counsell at witches & wise men (as I haue said) but let them looke unto it, for that is the right way to double their misery, and to shewe themselves lewde children. Lastly, if we confesse and beleue God to be the father of Christ, and in him our father also; then in regard of our conuersation, we must not frame our selues like unto the world: but the course of our liues must be in righteousnesse, and true holinesse. Paul exhorteth the Corinthians to seperate themselves from Idolaters, alledging the place out of the old Testament, where the Lord biddeth the Israelites *to come out from Idola-* 1st. 52. 12.
ters, and to touch no vncleane thing: and the reason followeth out of Ieremy, that if they doe so, *then God will be their father, and they shall bee* 1st. 31. 1.
his children, even his sonnes and daughters: which reason Paul vrgeth in the next chapter to this effect: considering we haue these promises, 2. Cor. 7. 1.
that therefore we should cleanse our selues from all filthinesse of the flesh and spirit, and grow up unto holinesse in the feare of the Lord: where, if we marke the place diligently, we shall find this lesson, that every man who takes God for his father, must not only in this sense of Idolatry, but in all other senses seperate himselfe, that men by his godly life may know whose child he is. But some will say, this exhortation is needlesse amongst vs, for we haue no cause to seperate our selues from others, because all among us are Christians, all beleue in God and are baptized, and hope to be saued by Christ. *Answer.* In outward profession, I confesse, we carrie the shewe of Christians, but in deede and truth, by our liues and conuersations, very many among vs deny Christ: for in euery place the common practise is, to spend the time in drunkennesse and surfeiting, in chambering and wantonnesse: yea, great is the company of those that
make

make a trade of it: take this lewd conversation from many men, and take away their liues. And on the Lordes day it may be seene both publickly and priuately, in houses and in the open streets, there is such reuell, as though there were no God to serue. In the sixe dayes of the weeke, many men walke very painfully in their callings: but when the Lordes day commeth, then euery man takes license to do what he will: and because of the princes lawes, men will come formally to the Church for fashions sake: but in the meantime, howe many doe nothing else but scorne, mocke, and deride, and as much as in them lyeth, disgrace both the word and the ministers thereof: so that the common saying is this: oh hee is a precise fellow, he goes to heare Sermons, he is too holy for our company. But it standes men in hande to take out a better lesson, which is, if we will haue God to be our father, we must shewe our selues to be the children of God by repentance and newnesse of life: he can not be but a gracelesse child, that will lead a rebellious life flat against his fathers minde. Let vs then so behaue our selues, that wee may honour our father which is in heauen, and not dishonour him in our liues and callings: rather let us seperate our selues from the filthinesse of the flesh, loathing those things which our father lotheth, and fleeing from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from this point. But first we are to know that there are three sortes of men in the worlde. The first are such as will neither heare nor obey the worde of God. The second sort are those which heare the worde preached unto them but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods wordes so they make conscience of obeying the same in their liues and callings: and these are they to whome the consolations that arise out of this place, do rightly belong, & must be applied.

First therefore, seeing God the father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignity and prerogative of all true beleeuers: for they are sonnes and daughters of God as saith S. Iohn, *So many as receiued him, to them he gave a prerogative to be the sonnes of God: euen to them that beleeue in his name.* This priuledge will appeare the greater if we consider our first estates for as Abraham saith, *we are but dust and ashes*, and in regard of the deprivation of our natures, we are the children of the deuill: therefore of such rebels to be made the sonnes of God, it is a wonderfull priuledge & prerogative, and no dignity like unto it. And to enlarge it further, he that

is

Ioh. 1. 12.

Genes. 3. 27.

is the sonne of God, is the brother of Christ, and fellow heire with him, & so heire apparant to the kingdome of heauen: and in this respect, is not inferiour to the very angels. This must be laid vp carefully in the hearts of Gods people, to confirme them in their conversation among the company of ungodly men in this world.

Secondly if a man do indeavour himselfe to walke according to Gods word, then the Lord of his mercy will beare with his wants: for as a father spareth his own sonne, so will God spare them that feare him. Now a father commands his child to write or to apply his booke: though all things herein be not done according to his mind, yet if he find a readinesse with a good indeavour, he is content, and falls to praise his chilles writing or learning. So God giueth his commandement, and though his seruants faile in obedience: yet if the Lord see their hearty indeavour, and their unfained willingnesse to obey his will, though with sundry wants, he hath made this promise and will perfourme it, that as a father spareth his sonne, so will he spare them. If a child be sick, will the father cast him off? nay, if through the grievousnesse of his sickness he can not take the meate that is given him, or if he take it, and for faintnesse picke it up againe, will the father of the child thrust him out of doores? no: but he will rather pity him. And so when a man doth indeavour him selfe through the whole course of his life to keepe Gods commandements, God will not cast him away though through weaknesse he faile in sundry things and displease God. This prerogative can none haue, but he that is the child of God: as for others when they sinne, they doe nothing els but draw down Gods iudgements upon them, for their deeper condemnation.

Mal. 3. 17.
Plal. 103. 19.

Thirdly hence we learn, that the child of God can not wholly fall away fro gods fauour, I do not say, that he can not fall at all: for he may fal away in part, but he can not wholly. Indeed so oft as he sinnes, he deprives him selfe wholly of gods fauour as much as in him lieth: yet god for his part still keepeth the mind and purpose of a father. David loued his sonne Absolon woonderfully, but Absolon like a wicked sonne played a lewde pranck, and would haue thrust his father out of his kingdome: And David although he was sore offended with Absolon, & shewed tokens of his wrath, yet in heart he loved him, and neuer purposed to cast him off. Hereupon when he went against him, he commanded the Captaine to intreat the young man Absolon gently for his sake. And when he was hanged by the haire of the head in pursuing his father, then David wept & cried, O my son, Absolon, my son, Absolon, would God I had dyed with thee, Absolon.

2 Sam. 18. 5.

my sonne. And so it is with God our heauenly father, when his children sinne against him, and thereby loose his loue and fauour, and fall from grace, he forsakes them: but how farre? Surely he shewes signes of anger for their wickednesse, and yet indeed his loue remains towards them still: and this is a true conclusion, the grace of God in the adoption of the elect is unchangeable, and he that is the child of God can neuer fall away wholly or finally. On the contrary, that is a bad and comfortlesse opinion of the Church of Rome, which holdeth that a man may be iustified before God: and yet afterward by a mortall sinne, finally fall from grace and be condemned.

*reuen. sonnes.
Angels.*

Fourthly, the childe of God that takes God the father for his father, may freely come into the presence of God, and haue liberty to pray unto him. We know it is a great priuiledge to come into the chamber of presence before an earthly prince: and fewe can alwaies haue this prerogative though they be great men: yet the kings owne sonne may haue free entrance, and speak freely vnto the king him selfe, because he is his sonne. Now the children of God haue more prerogative then this: for they may come into the presence, not of an earthly king, but of Almighty God the king of kings, and as they are the sonnes of God in Christ, so in him they may freely speake vnto God their father by prayer. And this overthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to speake to God by prayer thorough the intercession of saints: for say they, the presence of God is so glorious, that we may not be so bold, as of our selues to speake vnto him but needs must haue the intercession of others.

Lastly, God will provide for all his Church and children all things needfull both for their bodies and soules: so our Saviour Christ bids his disciples take no thought what they should eat, or what they should drinke, or wherewith they should be clothed, adding this reason, *For your heauenly Father knoweth all your wants.* And if wee take thought, it must be moderate and not distrustfull: it is a part of the fathers duty to provide for his family and children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heauenly father much more provide for those that feare and loue him? Nay marke further, in Gods Church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whome they liue: and we shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrah receiued many benefits by reason of righteous Lot: and when the

the Lord was purposed to destroy Sodom, he was faine to pull Lot forth of the city: for the text saith the angel of the Lord, *could not doe any thing till he was come out of it.* So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls company: for the Lorde told Paul by an angel, that there should be no losse of any mans life, for *the Lord had giuen to him all that sailed with him.* And undoubtedly if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdomes, there is such excelsse of wickednesse in all sortes. Againe, if the Lorde doe thus carefully prouide for his children all kind of benefites; what a wonderfull wickednesse is this, for men to get their liuing by ungodly meanes: as vsury, carding, dicing, and such like exercises. If a man were perswaded that God were his father, and would prouide sufficiently both for his body and soule, so that vnlawfull meanes hee should euer haue enough: out of all doubt hee would neuer alter the fashion of the worlde vnto vnlawfull and prophane meanes to get a liuing. But this prooueth, that howsoeuer such men say, God is their father, yet indeed they deny him.

And thus much of this title, *Father*, the first thing whereby the first person is described. Now followeth the second point, namely his attribute of *omnipotence* in this worde *almightie*. And whereas the father is saide to be almighty, it is not so to be vnderstood as though the Sonne were not almighty, or the holy ghost not almighty: for euery property and attribute (saue the personall properties) is common to all the three persons. For as God the father doth impart his godhead vnto the sonne, and to the holy ghost, so doeth hee communicate the proprieties of the godhead to them also.

God is omnipotent two waies. I. Because he is able to doe whatsoever he will. II. Because he is able to doe more then he will doe. For the first, that God is able to doe whatsoever hee will, David saith: *Our God is in heauen, and he doth what soeuer he will:* for there is nothing that can hinder God: but as he willth, so euery thing is done. Secondly, that God can do more then he willth to be done, it is plaine where Iohn Baptist saith: *God is able of these stones to raise vp children vnto Abraham:* for though God can doe thus much, yet he will not doe it. So likewise when Christ was betrayed, the Father could haue giuen him more then 12. legions of angels to haue deliuered him out of their hands, but yet he would not: and the like may be said of many other things. The father is and was able to haue created another world, yea a thousand worlds; but he would not, nor will not. And likewise Christ being vpon the crosse,

Tit. 1. 2.

1. Tim. 2. 13.

was able at their bidding to haue come downe, and saued himselfe from death: but he would not: and therefore this is true, the Lord can do any thing that he willethe to be done actually, yea and more then he will. But some will say, God can not doe some things which man can doe, as God can not lie, nor denie himselfe: and therefore he is not omnipotent. *Answer.* Although some haue thought that God could doe euenthese things, and that he did them not, because he would not yet we must know and beleue that God can neither lie, nor deny himselfe: indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeed can doe all things which hee will, for his glory and maiestie: but such things as are against his nature he can not doe, as for example: God can not sinne, and therefore can not lie: and because hee can not doe these things, for this very cause he is omnipotent: for these and such like, are workes of impotencie: which if God could doe, he should euen by his owne word be iudged impotent. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the sunne doeth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of the Church, which in their transubstantiation make the body of Christ, (whose essential property is to be only in one place at once) to be circumscribed, and not to be circumscribed: to bee in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties wherunto we are moued by this doctrine, of *Gods omnipotencie*.

2. Pet. 5. 6.

First, whereas God the father is said to be *Almightie*, we are taught true humiliation: *Humble your selves under the mightie hand of God*, saith Peter: where he giueth an exhortation to humilitie, and alledgeth the cause, because God is *almightie*. To make this more plaine. Every one of vs was borne in sinne and by nature we are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoeuer hee will, yea and more then he will, and is able to destroy such as rebell against him euery moment. Therefore our duty is, to cast downe our selues for our sinnes in his presence. This true humiliation was that which our Sauiour Christ would haue brought the young man in the gospell unto, when he had him goe sell all that he had, and giue to the poore. Therefore whosoever thou art, take heede thou must: for if thou runne on in thy wickednesse, and still rebell against God, it is a thousand to one at length he will destroy thee. For he is an almighty god, and able to doe whatsoeuer he will: his hand is mighty, it bootes not a man to strive with him.

him: for he was neuer yet overmastered, & for this cause we must needs
cast downe our felices under his hand. It is a *fearfull thing* (saith the holy
ghost) *to fall into the hands of the living God*: therefore if we would e-
scape his heavy and terrible displeasure, the best way for vs is, to abate our
felices, & be ashamed to follow our sinnes. Christ biddeth vs not to feare
him that is able to kill the body, and can go no further: *but we must feare*
him that is able to cast both body and soule into hell fire. Example of this
we haue in Dauid, who when he was persecuted by his owne sonne Ab-
solon, he said vnto the Lord, *if be thus say, I haue no delight in thee, be-
cause here I am, let him doe to me as seemeth good in his eyes*. But some
will say, I will live a little longer in my sinnes, in lying, pride, Sabbath-
breaking, in swearing, dicing, gaming, and wantonnes: for God is mercif-
ull, & in my old age I will repent. *Answer*. Well, soothe not thy selfe, but
marke, vntill when God holds back his hand for a season, he doth as it
were, with a more mighty blow, for the greater confusion of a rebellious
sinner, & then humble, submit, and cast downe thy selfe before God, and
do not stirre against him: his hand is mighty, & will overthrow thee.
Though thou hadst all learning, wisdom, might, riches, &c. yet (as Christ
saith to the young man) one thing is wanting, that thou shouldest be hum-
bled; and vntill thou be humbled, nothing is to be looked for, but Gods
iudgement for sinne.

Secondly, seeing God is *almighty*, we must tremble, and feare at all his
iudgements, we must stand in awe, quake, & quier at them: as the poore
child doth, when he seeth his father come with the rod. Example of this
we haue often in Gods word, as when the sonnes of Aaron offered strange
fire before the Lord, he sent fire from heauen, & burned them vp. And
though Aaron was very sory for his sonnes: yet when Moses told him,
that the Lord would be glorified in all that came neare him, then the text
saith, *Aaron held his peace*. So also we read that the Apostles reprooued
Peter, for preaching vnto the Gentiles: but when Peter had expounded
the things in order which he had seene, then *they held their peace, & glo-
rified God*. As also Dauid saith: *I held my tongue, O Lord because I saw thy
works*. Isaiah saith, *In hope & silence is true fortitude*. If a man be in trouble he
must hope for deliuerance, & be quiet & patient at gods iudgements. But
the practise of the world is flat contrary. For men are so far fro trembling at
the, that they vie to pray to god that plagues, curses, & vengeance may light
upon them, & vpo their seruants & childre. Now the Lord being a mighty
god, often doth answerably bring his iudgements vpo them. Againe many
cried with impatience, with their tongues hanged or drowned: which euils

Heb. 10. 31.

Mat. 10. 28.

1 Sam. 15. 16.

Lev. 10. 3.

Act. 11. 18.

Psal. 39. 10.

Isai. 50.

Ann 1592.
in Cambridge
shire.

they thinke shall neuer befall them: yet at the length God doeth in his iustice bring such punishments upon them according as they wished. And (which is more) in all ages there haue bene some which haue scorned and mocked at Gods iudgements. Hereof wee had not farre hence a most fearefull example. One being with his companion in a house drinking on the Lordes day, when hee was ready to depart thence, there was great lightening and thunder: whereupon his fellowe requested him to stay, but the man mocking and iesting at the thunder and lightning, saide (as report was) *it was nothing but a kene cooper knocking on his tubbet*, come what would, he would goe, and so went on his journey: but before hee came halfe a mile from the house, the same hand of the Lord which before he had mocked, in a cracke of thunder stroke him about the girdlestead, that he fell downe starke dead. Which example is worthy our remembrance, to put vs in minde of Gods heauy wrath against those which scorne his iudgements: for our duty is to tremble and feare: and it were greatly to be wished, that we could with open eye behold the terriblenesse and fearefulnesse of Gods iudgements: it would make a man to quake and to leaue off sinne. If a man passe by some high and dangerous place in the night when he cannot see, he is not afraid: but if yee bring him backe againe in the day, and let him see what a steepe and dangerous way hee came, hee will not be perswaded to passe the same way againe for any thing: so it is in sinning: for men liuing in ignorance and blindnesse, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnes bringeth them backe, and openeth their eyes to see the downfall to the pit of hell, & the iudgements of God due to their sinnes: then (they say) they will neuer sinne as they haue done, but become newe men, and walke in the way to eternall life.

1. Cor. 9.7.8.

Thirdly, we are taught by the Apostle Paul, that if we be to doe any duty to our brethren, as to relieue them, we must doe it with cheerefullnesse: for he labourerth to perswade the Corinthians to cheerefull liberality: and the reason of his perswasion is, *because God is able to make all grace to abound towards them*. Where also this duty is taught vs, that seeing God is omnipotent and therefore able to make vs abound, therefore we must glue cheerefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their sinnes, euen from their cradles: some in wantonnesse, some in drunkennes, some in swearing, some in idlenes, & such like: out of this place to all such there is a good lesson, namely that euery one of them doe now become

become new men, and repent of all their finnes, for all their life past. For marke what Paul saith of the Iewes which are cut off from Christ thorough vnbeliefe, and haue so continued in hardnesse of heart, and desperate malice against him, almost 16. hundredth yerres: *If (saith he) they abide not still in vnbeliefe, they may be grafted into their olive againe:* and his reason is this, *because God is able to graft them in againe.* Euen so though we haue liued many yerres in sinne, (and sure it is a dangerous and fearefull case for a man to liue 20, 30, or 40. yerres vnder the power of the deuil:) yet wee must knowe that if wee will now liue a new life, forsake all our finnes, & turne to God, we may be receiued to grace, & be made a branch of the true olive, though we haue borne the fruits of the wild olive all our life long. But some will object, that they haue no hope of Gods fauour, because they haue bene so grievous sinners, & continued in them so long. *Ans.* But know it, whosoever thou art, God is able to graft thee in; & if thou repent, he will receiue thee to his loue and fauour. This must be observed of all, but especially of such as are old in yerres, & yet remaine ignorant without knowledge they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must knowe this, that their damnation comes post haste to meete them, and they to it.

Rom. 11.23

And thus much for the duties. Now followe the consolations which Gods Church reape from this, that God the father *is omnipotent.* First, the wonderfull power of God serueth to strengthen vs in prayer vnto God; for hee that will pray truly, must onely pray for those things, for which he hath warrant in Gods worde: all our prayers must be made in faith, and for a man to pray in faith, it is hard: therefore a speciall meanes to strengthen vs herein, is the mighty power of God. This was the ground and stay of the leper whome our Saviour Christ censured: *Lord (saith he) if thou wilt, thou canst make me cleane.* And in the Lords prayer, when our Saviour Christ hath taught vs to make sixe petitions in the end he giueth vs a reason, or motiue to induce vs to stand vpon, and to waite for the benefits before craued, in these wordes: *Thine is the kingdom, thine is the power, &c.*

Math. 8.

Secondly, hence wee learne this comfort, that all the gates of hell shall neuer be able to preuaile against the least member of Christ. I doe not say they shall neuer be able to assault, or tempt them, for that may be: but they shall neuer overcome them. How (will some say) may we be resolu'd of this? *I answer,* By reason of faith: for if a Christian man doe beleue that God the father, and in Christ his father, is almighty, no enemy shall euer be able to preuaile against him. So S. Iohn reasoneth: *Little children,*

1. Ioh. 5. 4.

Psal. 33.

ye are of God, and have overcome them, that is, all false teachers, because greater is he that is in you, that is, Christ Iesus by his holy spirite, who is God, and therefore almighty, then he that is in the worlde, that is, the spirit of satan: therefore you need not to feare. So David compareth himselfe to a silly sheep, and saith: *Though I should walke through the valley of the shadow of death, that is, as it were in the mouth of the lyon, yet I will feare none euill: why so? because the Lord is with him: thy rodde* (saith he) *and thy staffe comfort me.*

Ephes. 1. 19.

Thus much for the benefits. Now whereas it is saide the first person is a Father, as also almighty: ioyne these two together, and hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first person is a father almighty, wee and euery man must learne to haue experience in himselfe, of the mighty power of this almighty father. Why, will some say, that is nothing, for the deuill and all the damned soules feele the power of the Almighty? True indeede they feele the power of God, namely as he is an almighty Iudge condemning them; but they feele not the power of an almighty father: this is the point whercof wee must indeauour to haue experience in our selues. Paul prayeth *that the God of our Lord Iesus Christ the father of glory, would giue vnto the ephesians the spirite of wisdome, to see what is the exceeding greatnesse of his power in them which beleeve, according to the working of his mightie power which he wrought in Christ.* Which place must be considered: for here the Apostle would haue vs haue such a speciall manifestation of Gods power in our selues, like to that which he did once shew forth in Christ. But how did Christ see and finde the power of God as he was man? *Ans.* Diuers waies: 1. On the crosse he died the first death: which is the seperation of body and soule: and he suffered the sorowes of the second death. For in his soule he bare the whole wrath of God, and all the pangs of hell, and after was buried and laide in the graue, where death triumphed ouer him for the space of three daies. Now in this extremity God did shew his power, in that he raised Christ from death to life. And looke as his power was manifested in Christ the head: so must it be manifested in all his members: for euery man hath his graue, which is naturall sinne and corruption, which we draw from our first parents, and looke as a man lyeth deade in the graue, and can mooue neither hand nor foote: so euery man by nature lyeth dead in sinne. Now as God did shewe his power in raising Christ from death: so euery one must labour to haue this knowledge and experience in him-selfe of the mighty power of God, in raising him from the graue of sinne to newnes

of life. For thus Paul makes a speciall request, that he might *know Christ, and the vertue of his resurrection*, that is, that he might feele in himselfe that power wherby Christ was raised from death to life, to raise him also from the bondage of his sinnes to a new life more and more. Furthermore, when Christ was vpon the crosse, and all the gates of hell were open against him, then did he vanquish satan; he bruised the serpents head, and as Paul saith, *he spoiled principalities and powers, and made a shew of them openly, and hath triumphed over them in the crosse*: he overcame the deuill and all his angels by the power of his almighty father, &c by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselves of this almighty father, by which Christ did triumph ouer Sathan: that by it they may tread him under their feete, which men can neuer doe by any power in themselves. Again, Christ prayeth that that cuppe might passe from him: and yet hee saith, *Not my will, but thy will be fulfilled*. For it was necessary that Christ should suffer. And this request was heard, not because he was freed from death, but because God his father Almighty gaue him power and strength in his manhoode to beare the brunt of his indignation. Nowe looke as this power was effectual in Christ Iesus the head, to make him able and sufficient to beare the pangs of hell: so the same power of God, is in some measure effectual in all the members of Christ to make them both patient, and of sufficient strength to beare any affliction, as S. Paul saith: *being strengthened with all might through his glorious power vnto all patience and long suffering with insulthe*. And this is a notable point which euery one ought to learne: that whereas they confesse God to be their almighty father, they should herewithall labour to feele and haue experience in themselves, that he is almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to suffer afflictions. Further, Christ Iesus when the worke of our redemption was accomplished, was lifted up into heauen, and set at the right hand of God in heauenly places, farre aboue all principalities & powers, &c. euen by the power of his father: well, as this power was made manifest in the head: so must it be in the members thereof. Euerie child of God shall hereafter see and feele in himselfe the same power, to translate him from this vale of misery in this life, to the Kingdome of heauen. Wherefore to conclude, we haue great cause to be thankfull and to praise God for this pr. viledge, that hee sheweth his power in his children in regenerating them, in making them die vnto sinne, & to stand against the gates of hell, and to suffer afflictions patiently: as also that hee

Phil. 3. 10.

Col. 2. 15.

Luk. 22. 42.

Coloss. 1. 11.

Eph. 1. 20, 21.

translates them from death to life. And every one should shew his thankfulness in labouring to have experience of this power in himselfe, as Paul exhorteth vs in his Epistles to the Colossians and Ephesians: yea, read all his epistles, and wee shall finde hee mentioneth no point so often as this, namely the mighty power of God, manifested first in Christ, and secondly in his members: and *he accounteth all things losse that he might knowe Christ, and the vertue of his resurrection.* This point is the rather to be marked, because his power in the matter of grace is not to be seene with eyes and fewe there be in respect that haue felt the vertue thereof in themselves: for the deuill doth mightily shew his contrary power in the greatest part of the world, in carrying them to sinne and wickednesse.

Phil. 3.10.

Rom. 8.28.

Secondly, hence we learne that which Paul teacheth, namely to know that all things worke together for the best vnto them that loue God. God is almighty, and therefore able to doe whatsoeuer he will: he is also a father, and therefore is willing to do that which is for our good. But some will say, we are subiect to many crosses, yea to sinne: what can our sinnes turne to our good? *Ans.* If God almighty be thy father, hee will turne thine afflictions, yea thy sinnes which by nature are euill, beyond all expectation vnto thy saluation. And thus much God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Thirdly, whereas we beleeue that God is a mighty father, it serues to confirme Gods children in the promises of mercy reuealed in his word. The chiefest whereof is, that if men will turne from their sinnes, and beleeue in Christ, they shall not perish, but haue life everlasting. I knowe some men will make it an easie thing to beleeue, especially those which neuer knewe what faith meant. But such persons neede no meanes of confirmation of faith: therefore let all those which haue tasted of the hardnesse of attaining vnto it, learne howe to stablish their wavering hearts in the promises of God, by the consideration of these two pointes: God is a father, and therefore he is willing: he is also almighty, and therefore he is able to performe his promises. He that will be truly resolute of Gods promises, must haue both these settled in his heart, and builde on them as on two foundations.

It followeth, *Creators of heauen and earth.* We haue spoken of the title of the first person, & of his attributes: now we come to speake of his effect, namely the creation: but before we come to it, we are to answer a certaine obiection which may be made. At the first it may seeme strange to some, that the work of creation is ascribed to the first person in Trinity the father: whereas in the Scripture it is common to them all three equally.

And

And first that the father is Creatour, it was neuer doubted: as for the second person the Sonne, that he is Creatour, it is euident: *All things are made by it*, that is, by the Sonne, who is the substantiall word of the father, *and without it was made nothing that was made*. And again it is said, *that God by his Sonne made the world*. As for the holy Ghost, the worke of creation is also ascribed vnto him: and therefore Moses saith, *The spirit is mooued upon the waters*; and Job saith, *His spirit hath garnished the beaues*. How then is this peculiar to the father, being common to all the three persons in trinitie? *I answer*, the actions of God are twofold: either inward, or outward. The inward actions are those, which one person doth exercise towards an other: as the father doth beget the sonne, and this is an inward action peculiar to the father: and all inward actions are proper to the persons from whence they are. So the Sonne doth receive the Godhead by communication from the father; and the holy Ghost from them both: and these are inward actions peculiar to these persons. So likewise, for the father to send his sonne, it is an inward action proper to the father, and cannot be communicated to the holy Ghost: and the sonne to be sent by the father onely is a thing proper to the sonne, and not common to the father, or to the holy Ghost. Now outward actions are the actions of the persons in the Trinity to the creatures: as the worke of creation, the worke of preservation, and of redemption. These and all such actions are common to all the three persons: the father createth, the sonne createth, and the holy Ghost createth: and so we may say of the works of government, and of redemption, and of all outward actions of the persons to the creatures. But some againe may say, how then can the worke of creation, being an outward action of God to the creature, be peculiar to the first person the father? *I answer*, the worke of creation is not so proper to the first person the father, as that it cannot also be common to the rest: for all the three persons ioynly created all things of nothing; onely they are distinguished in the manner of creating. For the father is the cause that beginneth the worke, the sonne puts it in execution, the holy Ghost is the finisher of it. And againe, the father createth by the sonne, and by the holy Ghost: the sonne createth by the holy Ghost, and from the father: the holy Ghost createth not by the father, nor by the sonne, but from the father and the sonne. And this is the reason why the worke of creation is ascribed here vnto the father, because he alone createth after a peculiar manner, namely by the sonne, and by the holy Ghost: but the sonne and the holy Ghost create not by the father but from him.

Ioh. 1. 3.

Hebr. 1. 2.

Gen. 1. 2.

Basil de spir. sancti cop. 16.

Coloss. 1. 16.
Rom. 11. 36.

Thus hauing answered the objection, we come to speake of the creation

tion it selfe. In handling whereof, we must withall treat of the *Counsell of God*, as being the cause thereof, and of the Governement of the creatures, as being a worke of God wherby he continues the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the exequution of his Counsell, which hath two speciall branches, the first the *creation*, the second the *preservation or government* of things created.

Eph. 1. 11.

Math. 10. 39.

ver. 30.

The Counsell of God, is his eternall and vchangeable decree, whereby he hath ordained all things either past, present, or to come, for his own glorie. First I call it a decree, because God hath in it set downe with himselfe and appointed as soueraigne Lord, what shall be, what shall not be. I adde further, that all things whatsoever come vnder the compasse of this decree, as Paul saith, *He worketh all things according to the counsell of his will*. And our Saviour Christ saith, that a sparrow cannot fall on the ground *without the heavenly father*; yea further, he tels his disciples, that the *very haire of their heads are vnbred*, meaning that they are known and set down in the counsell of God. And considering that God is King of heaven and earth; & that most wise, yea wisdom it selfe, and most mightie, yea might and power it selfe, it must needs be that he hath determined how all things shal come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular manner, that the very least thing that may be, is not left vnappointed and vndisposed.

Eph. 1. 4.

2. Tim. 1. 9.

Mal. 3. 6.

Iam. 1. 17.

The counsell of God, hath two properties, *eternitie*, and *vchangeablenes*. It is eternall, because it was set downe by God from euerlasting before all times, as Paul saith, *God hath chosen the Ephesians to salvation before all worlds*. And he saith of himselfe, that he was called according to the purpose of God, which was before all worlds. Again, the same counsell once set downe, is vchangeable. God saith, *I am Iehovah, and I change not*. With God saith S. Iames, *there is no variablenes, nor shadow of change*. Now such as God is, such is his decree and counsell. And he being vchangeable, his counsels also are vchangeable.

Gods counsell hath two parts: his foreknowledge, and his will or pleasure. His foreknowledge, whereby he did foresee all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoever is to come to passe: and therefore such things as God altogether nilleth, can not come to passe. Now these two parts of the counsell of God must be ioyned together, and not seuered. Will without knowledge is impotent, and foreknowledge without will is idle. And therefore such as hold that God doth barely foresee sundrie things to come, no

manner

manner of way either willing or decreeing the issue and event of them, doe bring in little better then Atheisme. For if wee say that any thing comes to passe either against Gods will, or God not knowing of it, or not regarding it, we shall make him either impotent or carelesse, and raise the very foundation of Gods providence.

And this decree of God must be conceived of vs as the most generall cause of all things subsisting: beeing first in order hauing all other causes vnder it, and most principall, ouerruling all, ouerruled by none.

Thus we see what is to be held touching Gods counsell: now for the better clearing of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree and ordaine all things whatsoeuer, then he decreeth and ordaineth sinne: but God decrees not sinne in as much as it is against his will: and therefore he decrees not all things.

Answer. We vse not to say, that God doth simply will or decree sinne, but onely in part, adding with all these cautions: I. That God willeth and decreeth sinne, not properly as it is sinne, but as it hath in it sundrie regards and respects of goodnes, so farre forth as it is a punishment, or chastisement, or triall, or action, or hath any existence in nature.

II. God can so vse euill instruments, that the worke done by them being a sinne, shall neuertheless in him be a good worke: because he knowes how to vse euill instruments well. If it be further alleadged, that God willeth no wickednes, *Plal. 5.* we must know, that Gods will is twofold, generall, and speciall. Generall, whereby God willeth and decreeth that a thing shall be: and by this kinde of will he may be said to will sinne, and that without sinne. For though he decree it thus, yet doth he not instill wickednes into the heart of any sinner, and his decree is onely for a most excellent end. For in regard of God which decreeth, it is good that there should be euill. To this purpose Augustine saith excellently, *By an unspeakable manner it comes to passe, that that which is against Gods will, is not without his will.*

Nowe the speciall will of God is that whereby he willeth any thing in such manner, that he approoueth it, and delighteth in it. And thus indeede we can not say without blasphemie, that God willeth sinne. Thus then we see in what maner & how far forth God may be said to decree sinne, that is, to will & appoint the permission of it.

Againe it may be objected thus: If all things be determined by the vnchangeable decree of God, then all things come to passe by an vnchangeable necessitie: and men in their actions haue no free will at all, or libertie in doing any thing.

Answer. This must be learned as a certen rule, that the necessarie decree of God, doeth not abolish the nature of

Quatenus habet rationem ensis, non quatenus habet rationem defectus.

Donum est ut sis malum. Aug. Enchir. ad Lat. c. 101. Voluntas permissiva vult: approbativa non vult.

the second causes, and impose necessitie vpon the will of man, but onely order and incline it without any constraint, to one part. As for example: when a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods providence (and in that respect necessarily) yet before they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wills, in comming or not comming, nor take away the same: but onely incline and turne them to the choice of one part. An other example hereof we may haue in our Saviour Christ, whose state and constitution of bodie, if we regard, he might haue liued longer: yet by the eternall counsell of God, he must die at that place, at that time, at that houre where and when he died. VV hereby we may see, that Gods counsell doth not hinder the will of man: but onely order and dispose it. Which answer being well marked, we shall see these two will stand together: the necessarie and vchangeable counsell of God, and the free will of man. And againe, that the same action may be both necessarie and contingent: necessarie in regard of the highest cause, the counsell of God: not necessarie but contingent in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet object against this doctrine, that if all things come to passe according to Gods vchangeable decree, then what needs the vsing of any meanes? what needs the preaching of the word, and receiuing of the sacraments? what needs any lawes, Princes, Magistrates, or gouernment? what needs walking in mens ordinarie callings? all is to no end: for let men play or work, sleepe, or wake: let them doe what they wil: all is one: for Gods eternall counsell must needs come to passe: herfore it may seeme in vaine for men to busie themselves about such things. *Answer.* But we must know, that as God hath appointed all things to come to passe in his eternall and vchangeable counsell: so in the same decree, he hath together set downe the meanes and waies whereby he will haue the same things brought to passe: for these two must neuer be seuered: the thing to be done, and the meanes whereby it is doe. We may reade in the Acts in Pauls dangerous voyage towards Rome, an Angel of the Lord told Paul, that God had giuen him all that sayled with him in the shippe: now the souldiours and marriners hearing this, might reason thus with themselves. Seeing God hath decreed to saue vs all, we may do what we will, there is no daunger, for we shall all come to laud aliue: but marke what Paul saith, *except the se abide in the shippe, ye can not be safe:* where we see, that as it was the eternall counsell of God to saue Paul, and all that

were

Act. 27.

vers. 31.

were with him: so he decreed to saue all by this particular meanes of their
 aboard in the shippe. King Ezechias was restored to his health; and recei-
 ued from God a promise that he should haue 19. yeares added to his daies;
 and the promise was confirmed by signe: now, what doth he? cast off all
 meanes: not; but as he was prescribed, so he applicth a bouch of drie figges
 to his sore, and vsesh still his ordinarie diet. Therefore it is grosse igno-
 rance and madness in men to reason so against Gods decrees: God in his
 vouchsafe to counsell, hath decreed and set downe all things how they
 shall be; therefore I will vse no meanes, but line as I list: nay rather we
 must say the contrarie, because God hath decreed this thing or that to be
 done: therefore I will vse the means which God hath appointed to bring
 the same to passe.

2. King. 20.

Now follows the *Creation*, which is nothing else but a worke of the
 blessed Trinitie, forming and framing his creatures which were not be-
 fore, and that of nothing. The points to be knowne concerning the crea-
 tion are many. The first is the thing by which God did beginne and finishe
 the creation. And we must vnderstand, that at the first God made all
 things, without any instrument or meanes, and not as men doe which
 bring to passe their busines by seruants and helps; but onely by his word
 and commandement: as the Psalmist saith, *His commandment, and all things* Psal. 148. 3.
were made. In the beginning God said, *Let there be light*, and there was
 light: and by the same meanes was the creation of euery creature follow-
 ing. The very power of the word and commandement of God was such,
 as by it that thing was made and had a being, which before was not. It
 may be demanded, what word this was by which God is said to make all
 things. *Answer.* The word of God in Scripture is taken three waies for
 the substantiall word, for the sounding or written word, for the operative
 or powerfull word. The substantiall word is the second person begotten
 of the substance of the father. Now howsoeuer it be true, that God the
 father did create all things by his word, that is, by his Sonne: yet doth it
 not seeme to be true that by these wordes, *God saide, let there be*, this or
 that, that the Sonne is meant. For that word which God gaue out in the
 creation was in time, whereas the Sonne is the word of the father before
 all times: and againe, it is a word common to the three persons equally,
 whereas the Sonne is the word of the father onely. Furthermore, it is not
 like that it was any sounding word standing of letters and syllables, and
 vttered to the creatures after the vsuall manner of men, that was the cause
 of them: it remaines therefore that all things were made by the operative
 word, which is nothing but the pleasure, will, and appointment of God;
 and

Gen. 1. 3.

Hebr. 1. 3.

and is more powerfull to bring a thing to passe then all the meanes in the world beside. For Gods willing of any thing is his effecting and doing of it. And this is proved by David, when he saith, *He spake the word, and they were made: he commanded, and they were created.* Hence we must take out a speciall lesson, needfull to be learned of every man. Look what power God used and shewed in making the creatures when they were not, the same power he both can and will shew forth in recreating and redeeming sinfull men by the precious blood of Christ. By his word he created mans heart when it was not, and he can and will as easily create in vs all new hearts, specially when we use the good meanes appointed for that end. As, when Christ said to dead Lazarus, *Lazarus arise* first, he arose and came forth of his grave, though bound hand and foot: so when the Lord speaks to our dead hearts by his word and spirit, we shall rise forth of the graves of our sinnes and corruptions. In the creation of the great world, God said let there be light, and presently darkness gave place: at the same he can do to the litle world, that is, to man. We are by nature darkness, and let God but speak to our blind understandings, our ignorance shall depart, and we shall be enlightened with the knowledge of the true God and of his will: as Paul saith, *God that commanded the light to shine out of darkness, is he which hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Iesus Christ.*

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter and the first beginning of all creatures was nothing, that is, all things were made, when as there was nothing whereof they might be made, as Paul saith, *God calleth those things which be not, as though they were.* And indeede in the first creation, all things must be made either of the essence of God or of nothing: but a creature can not be made of the essence of God, for it hath no parts, it is not divisible: and therefore God made all things that were made out of himselfe or his owne essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, because before the creation, out of God there was nothing. This must teach vs to humble our selues. Many there be that stand vpon their ancestors: but let them here looke whence they came first, namely, as Abraham saith of himselfe, *of dust and ashes.* And what was this dust and ashes made of? surely

Psal. 51. 10.

Ioh. 11. 44.

2. Cor. 4. 6.

Rom. 4. 17.

of nothing: wherefore every mans first beginning is of nothing. Well then, such men as are carried away with their pedigree and descent, if they looke well into it, they shall finde small cause to boast or bragge: And this consideration of our first beginning must move us to our humiliation in our selves.

Fourthly, God in framing his creatures, in the beginning, made them good: yea very good. Now the goodness of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will and munde of the Creator, allowing and approving of it when he had made it: for a creature is not first good, and then approved of God: but because it is approved of God, therefore it is good. But wherein will some say, stands this goodnesse of the creature? *Answeare* in three things: I. in the comelinesse, beutie, and glorie of every worke in his kinde both in forme and constitution of the matter. II. in the excellencie of the vertue which God hath given to it: for as he hath appointed every creature for some especiall ende, so he hath fitted and furnished it with sufficient power and vertue for the accomplishing of the same ende. III. in the exceeding benefice and profitablenesse that came by them to man. But since the fall of man this goodnesse of the creature is partly corrupted and partly diminished. Therefore when we see any want, defect or deformitie in any of them, we must have recourse backe againe to the apostasie of our first parents, and remember our fall in them, and say with a sorrowfull heart, this comes to passe by reason of mans most wretched sinne, which hath defiled heaven and earth, and drawne a curse not onely vpon himselfe, but vpon the rest of the creatures for his sake, whereby their goodnes is much defaced.

Fifthly, the ende of creation is the glorie of God, as Salomon saith, *God made all things for his owne sake, yet even the wicked for the day of euil.* And God propounds this principall end to himselfe, not as though he wanted glorie, and would purchase it vnto himselfe by the creation: for he is most glorious in himselfe, and his honour and praise being infinite, can neither be increased nor decreased: but rather that he might communicate and make manifest his glorie to his creatures, and give them occasion to magnifie the same. For the reasonable creatures of God beholding his glorie in the creation, are moved to reffuse and declare the same among men.

The sixth shall be touching the time of the beginning of the world, which is betweene five thousand and sixe thousand yeares agoe. For Moses

Prov. 16. 4.

Moses hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him have with like diligence set downe the continuance of the same to the very birth of Christ. But for the exact account of yeares Chronologers are not all of one minde. Some say there be 3929. from the creation to Christs birth, as *Beroaldus*: some 3932. as *Hierome* and *Beza*: some 3960. as *Luther* and *Io. Lucius*: some 3963. as *Michaelmas* in his *Chronicle* and *Fasti*: some 3970. as *Bullinger* and *Trinitarius*: some towards 4000. as *Ramus*. Nowe from the birth of Christ to this day are 1592. yeares, and adding these together, the whole time amounteth. And God would haue the very time of the beginning of the world to be revealed, first that it might be knowing to the Church, when the covenant of grace was first given by God to man, and when it was afterward renewed, and howe Christ came in the fulnes of time, Gal. 4. Secondly that we might knowe that the world was not made for the eternall and everliving God, but for man: thirdly that we might learne not to set our hearts on the world and on the things therein which have beginning and end, but seeke for things eternal in heaven. And before the time which I have named began, there was nothing beside God, the world it selfe and all things selfe were vncreated. Some men vse to object and say, What did God all that while before the world was? how did he employ himselfe? what was he idle? *Answer*. The Iewes to this badde question make as badde an answer. For they say he was continually occupied in making many little worlds, which he continually destroyed as he made them, because none pleased him till he made this. But we must rather say, that some things are revealed which God did then, as that he decreed what should come to passe when the world was: and that then the blessed persons in Trinitie did take eternall delight ech in other. If any ma will needs know more, let him heare what Moses saith, *Secret things belong to the Lord our God, but things revealed to vs and to our children for ever*: and let them make what concluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needs know more of God then he hath revealed to them: for where God hath not a mouth to speake, there we must not have an eare to heare: therefore our dutie is, to let such curious questions passe.

Seuenthly, some may aske in what space of time did God make the world? *I answer*, God could have made the world, and all things in it in one moment: but he began and finished the whole worke in fixe distinct daies. In the first day he made the matter of all things and the light: in the

second

Prov. 8. 30.

Deut. 29. 29.

August. lib. 1.
confess. c. 12.

Gen. 1.

second the heavens in the third day he brought the sea into his compass, and made the land appear, and caused it to bring forth herbs, plants and trees in the fourth he made the Sunne, the Moone, and the starres in the heaven: in the fifth day he made the fishes of the sea, the fowles of the heaven, and every creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the end of the sixth day he made man. Thus in six distinct spaces of time, the Lord did make all things: and that especially for three causes. I. To teach men that they ought to have a distinct and serious consideration of every creature: for if God had made the world in a moment, some might have said, this worke is so mytically, that no man can speake of it. But for the preventing of this cavill, it was his pleasure to make the world and all things therein in six daies: and the seventh day he commanded it to be sanctified by men, that they might distinctly and seriously meditate upon every daies worke of the creation. II. God made the world, and every thing therein in six distinct daies, to teach us, what wonderfull power and libertie he had over all his creatures: for he made the light when there was neither Sunne nor Moone, nor starres: to shew, that in giving light to the world, he is not bound to the Sunne, or any creature, or to any meanes: for the light was made the first day: but the sunne, the moone, and the starres were not created before the fourth day. Again, trees and plantes were created the third day: but yet the sunne, moone, and the starres, and raine which nourish and make herbs, trees, and plants to grow were not created till after the third day: which shewes plainly, that God can make trees, plants, and herbs to grow without the meanes of raine, and without the vertue and operation of the Sunne, the Moone, and the starres. III. He made the world in six distinct daies, and framed all things in this order, to teach us his wonderfull providence over all his creatures: for before man was created he provided for him a dwelling place, and all things necessarie for his perpetuall preservation, and perfect happinesse and felicitie. So also he created beasts and cattell: but not before he had made herbs, plants, and grasse, and all meates whereby they are preserved. And if God had this care over man when as yet he was not: much more will God have care over him now when he is, and hath a being in nature.

And thus much concerning the points of doctrine touching the creation. The duties follow. And first by the worke of creation we may discern the true Iehovah from all false gods and idols in the world. This Eisaiah maketh plaine, bringing in the Lord reasoning thus: I

Eccles. 1. 6, 7.

and God, and there is none other God besides me. How is this proof made? thus: I frame the light, and create darkness; I make peace, and create evil: I the Lord doe all these things. If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for he alone is the maker of heaven and earth, and all things in them. This propertie cannot agree to any creature, to any man, Saint, or Angel: nay, not to all men and all Angels: they cannot giue being to a creature which before was nothing. Secondly, whereas God the Father is the Creator of all things, and hath giuen vnto man reason, vnderstanding, and abilitie, more then to other creatures, we are taught to consider and meditate of the worke of Gods creation.

Eccles. 7. 15.

This the wise man teacheth vs, saying, Consider the worke of God. And indeede it is a speciall dutie of every man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creator, so to looke vpon his workmanship and viewe and consider all creatures. A skillfull workman can haue no greater disgrace, then when he hath done some famous thing, to haue his friend passe by his worke, and not so much as looke vpon it. If it be demanded for what ende must we looke vpon the worke of Gods creation? I answer, that in it we may see and discern Gods power, wisdom, loue, mercie, and providence, and all his attributes, and in all things his glorie. This is a most necessarie dutie to be learned of every man: we thinke nothing too much or too good to bestow on vaine shew and plaies, idle sports and pastimes, which are the vanities of men, and yet doo most willingly behold them: in the meane season vnto the neglecting and concerning the glorious worke of Gods creation. Well, the Lord God hath appointed his Sabbath to be sanctified not onely by the publike ministration of the word, and by priuate prayer, but also by an especiall consideration and meditation of Gods creatures: and therefore the dutie of every man is this, distinctly and seriously to view and consider the creatures of God, and thereby take occasion to glorifie his name by ascribing vnto him the wisdom, glorie, power, and omnipotence that is due vnto him and appears in the same.

Revel. 4. 11.

Thirdly, we must giue God the glorie in all his creatures, because he is the creator of them all. So in the Revelation the foure and twentie Elders fall downe before him, and say, *Thou art worthy, O Lord, to receive glorie and honour, and power*: giving this reason, *for thou hast created all things, and for thy will sake they are, and have beene created*. Read the Psalmes 147. and 148. both which tende to this effect, that God must

must be praised, because he is the Creator of all things, to whom all glorie is due. We know, that when men behold any curious work of cunning and skillfull craftsmen, straightway they will praise the worker, and inquire after him that made it, that they may praise his skill. The same is our duty in this case, when we come abroad, and behold first where in all the creature the admirable and unspeakable wisdom, goodness, and power of God, then we must make haste from the creature, and go forward to the Creator, to praise and glorify him, and therein must we live, our selves to differ from brute beasts, in that by the use and view of Gods creatures, we do instruct in the glorie, praise, and honour unto the Creator.

Our fourth duty is set down by the Prophet Amos, who requiring the people to revere God by repentance, addeth a reason taken from the creation, *As the firmament of the heaven is stretched out like a tent, which is stretched out by the wind, so is the earth stretched out by the wind, which is the Lord God of host in his power.* The meaning of the Prophet is, that God is a terrible Judge, and we are all traitors and rebels against him: therefore the best way that we can take is, that he is creating us in judgment, that in the instant moment we may fall down before him, and humble our selves under his mighty hand. And the holy Ghost by the Prophet would move the people to revere God by serious repentance, by a sense of their sin, that if God who is their Judge be able to create the world, and the firmament, and the creature, so to make the morning darkness, then he is also able to make an earthly judgment for their confusion. And therefore all such as be in sin must tremble, let the prospect of their sin lead to turn unto him: and lastly if men had grace to lay this to their hearts, they would not live so long in their sin, without repentance as they do now; rather they would prepare themselves to meet him in the trap before he come to judgment, because he is a Creator, and therefore able to bring infinite punishment upon them at his pleasure, and to bring them to nothing as he made them of nothing. And let them know it, whosoever they be, that go forward in sin, that the God in the tor whensoever he will, can open hell, and devour them, and that he can live himself as a sign in his judgment to make destruction, as he was mighty in the beginning, in giving us a being when we were nothing.

Wherefore notable is the practise of David, who inures himself to the feare of God by the consideration of his creation, saying, *I am fearfully and wonderfully made.*

Lastly,

7. d. 7. 9. 10. 11.

17. 18. 19.

7. 17. 18. 19.

Amos 4. 13.

Psal. 139. 14.

2. 1. 2. 3. 4.

Psal. 119. 73.

Lastly, those which haue become impenitent sinners through all their life past, must not onely leaue to repent for their finnes; but also ender vnto to performe obedience vnto Gods word. God is a creator, and the thing created should in all respects be conformable to his will: for David saith, *Thine hands haue fashioned me, and framed me, giue me vnderstanding therefore that I may leaue thy commandments.* And good reason; for there is no man of any trade, but he would faine haue all that he maketh and deuisech, to be vied: but yet so as the vse thereof must be conformable to the will of the maker. For this cause Moses that faithfull seruant of God saith, that the people of Israel deale wrongfully with the Lord. why? *For he hath created them, and proportioned them; he is their father and he brought them: yet they haue despised him by corrupting themselves towards him by their wies.* All creatures in heauen and in earth doe the will of the Creator, except man, and the deuill and his angels: for the Sonne, the Moone, and the Starres, they keepe that course which God hath appointed them; but man though he be bound to doe the will of God, because God is his Creator, yet he rebells against him. The power if we suspecting his clay he can not make and frame it according to his minde, he might he will dash it in pieces: so God, he createth man, not that he should doe his owne will, but Gods will: and therefore the Lord in his wrath will confound him eternally who soeuer he be that followeth the lusts of his carnall wicked heart, and will not be brought to be conformable to Gods will, but goe on in his rebellion without stay. For this cause & shalde every man with hand to yeelde himselfe playable vnto Gods will, and to endeavour to obey it by keeping a good conscience before God and all men, and by walking faithfully in his calling, least the ende be confusion. If a man haue a trade and other men come into his shoppe, and vse such wares and instruments as be there to wrong ends, he shall in no wise brooke it, but take the abuse in great dislike: yet now the world is as it were an open shoppe, in which God hath set forth vnto vs his glorie and maiestie: and the creatures of all kinds be instruments appointed for excellency: and specially made for the execution of his will. And therefore when he rebells against the will of God, and by sinne putteth the creatures to wrong ends, hee can not but most grievously offende God.

And thus much of the duties. Now in the third place follow the consolations vnto Gods church & people. First as S. Peter saith, *God is a creator,*

1. Pet. 4. 19.

ye a faithfull creator. The properties of a faithfull creator are two. I. He will preserve his creature: no man is so tender of his work as he that made it, for he can not abide to see it any way abused. God therefore being a faithfull creator, tenderly loves all his creatures. So Job reasoned with God, that he will not cast him off, *because he is the worke of his hands.* II. God will beare with his creature, to see whether it will be brought to any good end and yf before he will destroy it. And to use the former comparison: the potter will turne and worke the clay every way to make a vessel unto his minde, but if it frame no way, then will he cast it away and dash it against the wall. And so God who created man, will preserve him, and use all means to make him conformable to his will, before he cast him off. The Lord did long *strive with men* in the old world, to turne them from their wickedness: but when nothing would serve them, he said, *I have repented the Lord that he had made man upon the earth.* And in like manner, if we which are the creatures of God, shall receive him as our creator, it may be, he will beare with us for a time, but if we continue therein, and doe not turne to him by repentance, he will bring upon us a final destruction both in bodie and soule.

Job 10. 3

Job 16. 3

Job 16. 3

Job 16. 3

Gen. 6. 3, 4

For this, beare ye doe this, his manner is to trye all means to preserve man, and if nothing will serve, then will he show forth his power in their destruction: and therefore it stands vs in hand to take vnto us, and beleeve.

Secondly, looke what power the Lord did manifest in the creation of things, the same power he both can and will make manifest in the redemption of man. In the beginning God made all things by his word, and so he will be able to make by the power of his word, of wicked man that is dead in sine, a true and lively member of Christ: which the Prophet Ezechiel signifieth when he said, *The Lord hath created the house of Israel, and will bring them abroad, he shall stretch forth the earth and will build them therein,* &c. *The Lord hath called them in righteousness.*

Ezech. 47. 13, 14

Ezech. 47. 13, 14

This shall not discourage euill men in their wickedness, but it serueth to comfort the people of God, considering that the same God which once created them, is able to save them: & will shew himselfe as mightie in their redemption, as he was in their creation of nothing.

And thus much of the Creation in generall. Now it followeth that we come to the handling of the parts thereof. For it is not said barely that God is a creator; but particularly that he is *a creator of heauen and earth*: of both which we will speake in order: and first of the creation of heauen.

or about the Sacrament. But if it were every where, then hell should
beighen, which no man will say: but heaven in deede is about these
visible heavens which we see with our eyes: so the Apostles saith, *Christ*
ascended on high farre above all heavens; &c. And againe it is said of
Steven, *shutting up full of the holy Ghost, He looked up steadfastly in-*
to the heavens, and saw them open, and the same of men standing
in the right hand of God. Thirdly it may be demanded, why God crea-
ted this third heaven? *Answer*. God made it for this cause, that here
might be a certaine place wherein he might make manifest his glorie
and maiestie to his elect angels and men: for the which cause it was
created a thousand fold more glorious then the two former heavens
are, that in this respect it is called *Paradise*, by reason of the joy and
pleasure arising from Gods glorious presence. And our Saviour Christ
saith *It is the will of my father*; because into it must be gathered
all Gods children. It is called the *kingdome of heaven*, because God is
the King thereof, and ruleth here in perfect glorie. True it is, God
hath hid his deitie both on earth, that he ruleth not so fully and glori-
ously here, as he shall in heaven: for this is the kingdome of grace, but
that is the kingdome of his glorie, where he so reigneth, that he will be all
in all, first in Christ, and then in the elect both angels and men.

Eph. 3. 7. 10.

Acts 7. 55, 56.

Luke 23.

1oh. 14. 2.

Now we follow the duties wherunto we are mooved principally in
consideration of the making of the third heaven. First, if God created it
chiefly for the manifestation of his glorie unto men, that at the end
of this world, by the fruition of Gods most glorious presence, there they
might have perfection and felicitie: we have occasion here to consider
the wonderful madnesse and forgetfulness that reigneth every where
among men, which only have regard to the estate of this life, and
cast all their care on this world, and nether so much as once dreame of
the joyfull and blessed estate which is prepared for Gods children in the
highest heaven. If a man having two houses, one but a homely cottage,
and the other a princely pallace, should leave the better, and take all
the care and paines for the dressing vp of the first, would not every man
say, he were a madde man? yes vndoubtedly. And yet this is the spirituall
madnesse that takes place every where among men: for God hath pre-
pared for vs two houses, one is this our bodie which we beare about
vs, which is an house of clay, as Iob saith, *we dwell in houses of clay whose*
foundation is dust, which shall be destroyed before the moth: and as Peter
saith, *as a tabernacle or tent*, which we must shortly take downe; and
wherein we abide but as *pilgrimes and strangers*. Againe, the same

Iob 4. 19.

1. Pet. 1. 14.

1. Pet. 2. 10.

God of his wonderfull goodnesse hath provided for vs a second house in the third heauen, wherein we must not abide for a time and so depart: but for euermore enjoy the blessed felicitie of his glorious presence. For all this make a spirituall phrensie possessing the mindes of men: for they imploy all their care and industrie for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdome of heauen, they haue little regard or care. They will both runne and ride from place to place day and night, both by sea and land: but for what? Is it for the preparing of a mansion place in the heavenly Ierusalem? Nothing lesse, for they will scarce goe forth of the doore to vse any meanes whereby they may come vnto it: but all their studie is to patch up the naies and braches of their earthly cabbine. Now let all men iudge in their owne consciences, whether as I haue saide, this be not more then senselesse madnesse? Againe, the bodie is but a tabernacle, wherein we must rest as it were for a night, as a stranger doth in an Inne, and so away: but the second house is eternall in the heauen, an euermoring seat of all felicitie and happinesse. And therefore our done is about all things, to enter the kingdome of God and his righteousnesse, as Christ himselfe biddeth vs. And if the Lord haue there prepared such a place for vs, then we must in this world vse all good meanes, whereby we may be made worthe the fruition of it: and also sure and certain the day of death to enter into it: which at the day of iudgement we shall fully possesse both in soule and bodie, and there raigne eternally in all happinesse with God Almighty our creatour, the father, the Sonne, and the holy Ghost. But some may say, how shall a man so prepare himselfe, that he may be fitt for that place? *Answer.* This the holy Ghost teacheth vs: for speaking of this heavenly Ierusalem, he saith, *Whoso shall enter into it, none vnclane thing, neither vnchastenesse, nor uncleanness, nor lies.* The meanes then to make our selues fitt is, to seeke to be reconciled to God in Christ for our sinnes past, and withall to indeauour to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, we must remember what Saint Iohn saith, *Whoso shall haue this hope purifieth himselfe,* meaning, that he which hath hope to raigne with Christ in heauen, vseth the meanes whereby he may purifie and keepe himselfe from sinne as also he saith after, *that he which is borne of God keepeth himselfe, and the wicked one toucheth him not.* Signifying, that all such persons as are truly iustified and sanctified, carrie such

Matth. 6.33.

Revel. 21.

1. Ioh. 3.3.

1. Ioh. 5. 18.

anarrow and strait watch over the whole course of their liues and conuersations that the deuill can neuer give them deadly wounds, and wholly overcome them. Now the man that is resolute in his conscience of the pardon of his sinne for the time past, and hath a steadfast purpose in his heart to keepe himselfe vpright, and continually to walke in right conscience and true holinesse all the daies of his life: this man, I say, is prepared and made fitte to enter into the heauenly Ierusalem: some death when it will, he is ready. And howsoever he must not looke for heauen here upon earth, yet he is as it were in the suburbs of this heauenly city: and at the end of this life, the king thereof the Lorde Iesus will open the gates and receiue him into his kingdome, for hee is already entered into the kingdome of grace. To conclude this point, let every man in the feare of God, be moued hereby to set his heart to prepare himselfe; that when God shall call him hence, he may be fitte to enter into that glory. Secondly, seeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the estate wherein God hath placed him, whether it be high or low, rich or poore: why loe because here he is but a pilgrime and liues in a cottage of clay, and in a tent wherein he must abide but a while, as a pilgrime doeth, oftentimes carrying his house about with him; and we shall in better sort accept the afflictions which God send vs in this life; if we remember that there is prepared for vs a place of joy, which must be our resting place and perfect felicity for euermore. This was the practise of the children of God, especially of Abraham: for when the Lord called him out of his owne countrey, he obeyed, and by faith abode in the promised land, as in a strange countrey, as *Heb. 11. 9, 10.* *one that dwelt in tents with Isaac and Iacob, heyes with him in the same promise: and the reason followeth, for he looked for a city hauing foundations, whose builder and maker is God.* They beccured that these things which the Lord promised, were shadowes of better things: and hereon stayed themselves, being well content with that estate whereto God had called them. So Paul was contented to beare the afflictions which God had laid upon him, and his reason was, *because (saith hee) we look not on things which are seene, but on things which are not seene: for the things which are seene are temporal, but the things which are not seene are eternall.* And in the next chapter: *we knowe (saith he) that if our earthly house of this Tabernacle be destroyed, wee haue a dwelling given vs of God: that is, an house not made with handes, but eternall in the heauens.* And for this cause his desire was rather to remooue out of this body, and to be with the Lord.

2. Cor. 4. end.

& 5. vers. 1. 2.

And

And thus much concerning Hierarchy. Now followeth the second parte of Gods creation in these words

And earthy Earth signifieth the huge masse or body standing of sea & land, on which we live, and all things that be in or vpon the earth whatsoeuer: as Paul saith, *For by him were created all things that are in heaven or in earth, &c.* In other Creedes which were made since this of the Apostles, being expositions of this, there is added, *maker of all things visible and invisible*. Here we haue occasion to speake of all creatures, but that were infinite: therefore I will make choise of these two, good Angels and Men.

Col. 1. 16.

Col. 1. 16.

Ioh. 3. 7.

I. That Angels had a beginning. It is no question, for Paul saith, that by God all things were created in heaven & earth, things visible and invisible, whether thrones, principallities, or powers. And in respect of the creation, Angels are called the *formes of God*. But the time and day of their creation cannot be set downe further then this, that they were created in the compasse of the fixe daies. For Moses saith, *Thus, namely in the compasse of the first fixe daies, the heavens and the earth were finished, and all the host of them: that is, all variety of creatures in heauen & earth serving for the beauty and glory thereof: whereof no doubt the Angels are the principall.*

II. Touching the nature of Angels, some haue thought that they are nothing but quiddities and motions in the minds of men, as the Sadducees and the Libertines of this nation: but this is false, for they are spirits, that is, spirituell and immortall substances created by God, and really subsisting for the scripture ascribes unto them such kind of actions which cannot be performed by the creatures, such as they such substances may stand before the throne of God, to behold the face of the Father, to carry mens soules to heauen, &c. yet must we not imagine that they are bodily substances consisting of flesh and bone. And though they took up on them visible shapes and formes, and did eate and drinke in the company of men, and thereupon are called *Men* in scripture, yet they did this by diuine dispensation for a time, that they might the better performe the actions and businesses among men, to which they were by God appointed. And the bodies of men which they assumed, were no partes of their natures vnited to them, as our bodies are to vs, but rather they were as garments are to vs, which they might put off and on as their pleasure. If any shall aske, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked what became of these

Luk. 24. 4.

bodies

bodies when they laide them downe; because they used them but for a time; the answer may be, that if they were made of nothing, they were againe resolved into nothing: if made of other creatures, that then they were resolved into the same bodies of which they were first made: though indeed we can define nothing certainly in this point.

11. 2. 209 A

10. 2. 109

11. 1. 109

Eph. 3. 10.

Psal. 103. 20.

11. 1. 109

Aug. de Trin. lib. 3. cap. 7.

11. 1. 109

11. 1. 109

11. 1. 109

Col. 1. 6.

11. 1. 109

11. 1. 109

11. 1. 109

Luk. 2. 14.

with

III. Angels are reasonable creatures of excellent knowledge and understanding, far surpassing all men save Christ. Their knowledge is threefold: naturall, revealed, experimental. *Naturall*, which they received from god in the creation. *Revealed*, which god makes man know in processe of time, whereas before they knew it not. Thus God revealed unto him the mystery of the 70. weekes, Dan. 8. 26. And in the Apocalyps many things are revealed to the Angels that they might reveale them to us. *Experimental* knowledge, is that which they get by observing the doings of God in the whole world, but specially in the Church. And the first which they see, is that *principall* and *powerfull* in heaven, *glorious* and *wise* in earth, *loving* and *merciful* to his Church, *holy* and *just* to his enemies.

IV. Such is the knowledge, so also the power of the good Angels in working good. They are able to do more then all men can. That is to say, they can make the Angels of the Church, *wise* in earth, *loving* and *merciful* to his Church, *holy* and *just* to his enemies. The power of the wicked angels, who are the spirits of the wicked, is to make the Church, *unwise* in earth, *unloving* and *unmerciful* to his Church, *unholy* and *unjust* to his enemies.

V. That there be certain distinctions and degrees of angels, it is very likely, because they are called *thrones*, and *principallities*, and *powers*, *cherubims*, and *seraphims*. But what be the distinctions, degrees and orders of angels, and what they can do, is not to be distinguished by their names, gifts, or offices, nor mainly by Scripture, nor doctrine.

VI. The ministry of angels to which the Lord hath sent them apart is threefold, and is respectivall either God himselfe, or his Church, or his enemies. The ministry which they performe to God, is first of all to adore, praise, and glorifie him continually. Thus the Cherubims in Ezeas vision cry one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glory.* And when they were to publish the birth of the Messiah, they begin on this manner, *Glory to God in the highest, peace on earth.* And John in his vision heard the angels about the throne, crying

- with a loud voice, *worthy is the Lamb* &c. to receive power, riches, strength, wisdom, and honour, and glory, and praise. And indeed the highest end of the ministry of Angels is the manifestation of the glory of God. The second, is to stand in Gods presence, evermore ready to do his commandments, as David saith, *Pratse the Lord, yet his angels shall excell in strength that do his commandments in obeying the voice of his words.* And here is a good lesson for vs. We pray daily, that we may doe the will of God as the Angels in heaven doe it: let vs therefore be followers of the holy Angels in praising God and in doing his commandments as they doe.
- The ministry of Angels concerning the Church, stands in this, that they are ministering spirits for the good of them which shall be heires of salvation. The good is threefold, in this life, in the end of this life, and in the last judgement. Again, the good which they procure to the people of God in this life, whether in respect of body or soule. In respect of the body, in that they doe most carefully performe all manner of duties which doe necessarily tend to preserve the temporall life of Gods children, from the beginning of their daies to the end. David saith, *that they stand about them that feare the Lord.* When Agur was cast down of the steeps, finally, and wounded in the wilde desert, an angell comes unto her and giues her counsel to returne to her minstre and sheweth her life. When Elias fled from Achaz, he was both comforted, directed, and fedde by an angell. And an angell bidde the same Elias be of good courage and without feare to goe to King Achazias and repeeue him. Angels bring Lot and his family out of Sodom and Gomorrah, before they burne the cities with fire and brimstone. When Jacob feared his brother Esau, he saw Angels coming vnto him: and he plainly acknowledgeth that they were sent to be his protectours and his guides in his journey. Abraham being perswaded of the assistance of Gods Angels in all his waies, said to his seruant, The Lord God of Heauen, who took me from my fathers house, *see, will send his angell before thee.* The wise men that came to see Christ are admonished by Angels to returne another way: and Ioseph by the direction of an Angell fledde into Egypt, that he might preserve Christ from the hands of the cruell tyrant. The tents of the Israelites was guarded by angels. The three children are deliuered from the fiery furnace: and Daniel out of the Lyons denne by Angels. When Christ was in heauenlye they ministered vnto him and comforted him: and they brought Peter out of prison and set him at liberty.

Against the Angels procure good unto the soules of the godly, in that they are maintainers and furtherers of the true worship of God, and of all good meanes, wherby we attaine to saluation. The law was deliuered in mount Sina by angels: and a great part of the Reuelation of Iohn. They expound to Daniel the forty weekes. They instruct the Apostles touching the returne of Christ to the last iudgement. An angell forbids Iohn to worship him, but to worship God the creator of heauen and earth. They fetch the Apostles out of prison, and bidde them teach in the Temple. An angell brings Philip to the Eunuch that he may expound the scriptures to him. Lastly, they reueale the mysteries and the will of God: as to Abraham that he should not kill his sonne Isaac, to Mary and Elizabeth the nativity of Iohn Baptist, and of Christ our Saviour, and all this they doe according vnto the will of God. Gal. 3. Beleeue all this, Angels reioyce at the conversion of sinners by the ministry of the Gospell. And for the Churches sake, they protect not onely particular men, but euen whole nations and kingdomes. The ministry of Angels in the end of this life, is to carry the soules of the godly into Abrahams bosome, as they did the soule of Lazarus. And in the day of iudgement to gather all the Elect that they may come before Christ, and enter into eternall fruition of glory both in body and soule. The third and the last part of the ministry of Angels concernes Gods enemies, and his to execute iudgements on all wicked persons and impietie. Thus all the first borne of Egypt are slaine by an angell. When Iosua was about to sacke Ierico, an Angel appeared vnto him as a Captaine, with a drawn sword to fight for Israel. When the host of Zambach came against Israel, the angell of the Lorde in one night slew hundred eightie and foure thousand. Because Herod gave not glory vnto God, the angell of the Lorde smote him so as he was eaten vp of lycce and dyed. And thus we see what points we are to marke touching the good Angels. Now followeth the use which we are to make in regard of their creation. First, whereas they are Gods ministers to inflict punishments vpon the wicked, here is a speciall point to be learned of vs, that euery man in the feare of God take heed how he liueth and continueth in his sinnes, for the case is dangerous considering that God hath armies of angels, which stand ready euery where to execute Gods heauy iudgements vpon them that liue thus. When the people of Israel had sinned against the Lorde, Moses saith, *they were naked*, that is, open to all the iudgements.

Ad. 7.

Apoc. 5. 2.

Apoc. 19. 8. 21

Act. 5. 10.

Luc. 1.

Luc. 35. 7. 10.

Luc. 16.

Mat. 25. 31.

Exod. 12.

Ios. 5.

2. King. 19. 17.

1. Cor. 13. 1.

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ments of God; even destitute of the guard of his good Angels. We recheed Balaam that wizzard went to Balaac to curse the children of Israel: and as he went, it is said, the angel of the Lord stood in his way with a drawn sword: & if the asse had not bin wiser then his master, the angel had slaine him. We hereby it appeares, that when we rush on into the practise of any sinne, we doe as much as it is lieth to cause God to send down his judgments vpon vs for our sinnes; and that by the ministry of his angels. Secondly, we are taught another lesson by Christ himselfe. *Sto* (saith he) *you despiſe not one of these little ones*; now marke his reason for I say vnto you, *that in heauē are their angels* to alwaies behold the face of my father. By this ones he meaneth young infants which are within the couernant, or others which are like to young infants in simplicity and innocencie of life & humility. And Christ will not haue them to be despised. And very needfull to be stood vpon in these times. For now a daies if a man carry but a shew of humility, of good conscience, and of the feare of God, he is accounted but a silly fellow, he is hated, mocked, and despised on euery hand. But this should not be so. For him, whom God honoured with the protection of his good angels, why should any mortall man despise? And it standes pockers and footers in hand to take heede whome they mocke. For though men for their parts put vp many abuses and inuents, yet their angels may take iust reuenge by smiting them with plagues and punishments for their offences. Thirdly, seeing angels are about vs, and serue for the good of men, we must doe whatsoeuer we do in reuerent & feareful manner, as Paul giues counsell to the Philippians. *Brethren*, saith he, *what soeuer things are true, what soeuer things are honest, just, pure, and pertaine to loue of good report, if there be any vertue, if there be any praise, thinke on these things*; many men doe all their affaires orderly for auoiding shame, but we must doe the same vpon a further ground, namely because Gods holy Angels waite on vs. And considering that men haue care to behaue themselves well when they are before men: what a shame is it for a man to behaue himselfe vnseemly either in word or in deed, he then being before the glorious angels. Paul saith, *that the woman ought to haue power on her head, as of the angels*; that is, not only the ministers of the Church, but gods heavenly angels, which daily waite vpon his children, & guard them in all their waies. Fourthly, this must teach vs modestie, and humility: for the angels of God are very notable & excellent creatures; & therefore they are called in the Psalmes *gloſſim*, gods: yet how excellent soeuer they be, they abase themselves to become guardians and keepers vnto sinfull men.

Now

Mat. 18. 10.

Phil. 4. 8.

1. Cor. 11. 10.

Psalm. 8. 5.

Now if the Angels doe so abase themselves: then much more ought every man to abase and humble himselfe in modestie, and humilitie before God: and whatsoever our calling is, wee must not be puffed vp but be content. This is a necessary duty for all, but especially for those which are in the Schooles of the Prophets: whatsoever their gifts or birth be, they must not thinke themselves too good for the calling of the ministry. And if God haue called vs therunto, we must be content to become servants vnto all in the matter of saluation: though the men whose wee teach be neuer so base or simple: for no man doeth so farre excell the basest person in the world, as the glorious Angels of God doe exceede the most excellent man that is: therefore seeing they vouchsafe to become servants vnto vs, wee must not thinke our selues too good to serue our poore breethren.

And thus much of the duties. Now follow the consolations that arise fro this, that God hath giuen his glorious angels to serue for the protection & safeguard of his Church & people. If mens spiritual eyes were open, they should see the deuill & his angels, & all the wicked of this world to fight against them: & if there were no means of comfort in this case, then our estate were most miserable. But mark how Gods servants haue all these wicked ones to be his enemies: so he hath garrisons of angels that pitch their tents about him, and defend him from them all. So David saith, *Hee shall giue his Angels charge over thee, and they shall keep thee in all thy wayes: that thou dost not by fall against a stone:* where the Angels of God are compared to nouriſhers, which carry little children in their armes, feede them, and are alwaies ready at hand, to saue them from terrors and many other dangers. When the king of Syria sent his horses and chariots to take Elisha the Lords prophet, because he revealed his counsell to the king of Israel: his servants saw them round about Dothan where he was, and he cryed, *Alas, master, what shall I doe?* then Elisha answered, *Fear not: for they that be with vs, are more then they that be with them:* and he besought the Lord to open his servants eyes, that he might see: and the Lord opened his eyes, & he looked and beheld the mountains were full of horses and chariots of fire round about Elisha. So likewise not many yeeres agoe, our land was preserved from the invasion of the Spaniards, whose huge Navy lay vpon our sea coastes: but how were we deliuered from them? surely by no strength nor power, nor cunning of man, but it was the Lord, no doubt, by his Angels that did keepe our coastes, and did scatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keep himselfe in the waies which

Psal. 91.

2. King. 16. 7.

ments of God; such defiance of the guard of his good Angels. We reuised Balaam that wizzard went to Balac to curse the children of Israel: and as he went, it is said, the angel of the Lord stood in his way with a drawn sword: & if the asse had not bin wiser then his master, the angel had slain him. We hereby it appeares, that when we rush on into the practise of any sinne, we doe as much as in vs lieth to cause God to send down his iudgements vpon vs for our sinnes; and that by the ministry of his angels. Secondly, we are taught another lesson by Christ himselfe. *St. Iohn* (saith he) *who you despise not one of these little ones*: now marke his reason for it, *for I say vnto you, that in heu to see to Angels as vnto diuers be hold the face of my father.* By liue ones he meaneth young infants which are within the couenant, or others which are like to young infants in simplicity and innocencie of life & humility. And Christ will not haue them to be despised: & day by day needfull to be flood vpon in these times. For now a daies if a man carry but a shew of humility, of good conscience, and of the feare of God, he is accounted but a silly fellowe; he is hated, mocked, and despised on every hand. But this should not be so. For him, whom God honoureth with the protection of his good angels, why should any mortall man despise? And it stander pockers and scorners in hand to take heede whom they mocke. For though men for their parts put vp many abuses and iniquities, yet their angels may take iust reuenge by smiting them with plagues and punishments for their offences. Thirdly, seeing angels are about vs, and serue for the good of men, we must doe whatsoeuer we do in reuerence & fearefully manner, as Paul writes counsell to the Philippians. *Brethren*, saith he, *what soeuer things are true, what soeuer things are honest, just, pure, and pertaine to love, of good report, if there be any vertue, if there be any praise, thinke on these things*: many men do all their affaires orderly for avoiding shame: but we must doe the same vpon a further ground, namely because Gods holy Angels waite on vs. And considering that men haue care to behaue themselves well when they are before men: what a shame is it for a man to behaue himselfe vnfearefully either in open or in secret, he then being before the glorious angels. Paul saith, *that the woman ought to haue power on her head, as the church of the angels*, that is not only the ministers of the Church, but gods heavenly angels, which daily waite vpon his children, & guard them in all their waies. Fourthly, this must teach vs modestie, and humility: for the angels of God are very notable & excellent creatures: & therefore they are called in the Psalmes *glohim*, gods: yet how excellent soeuer they be, they abase themselves to become guardians and keepers vnto thankfull men.

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Psal. 91.

2. King. 16. 17.

Ezech. 9. 4.

Exod 12. 23.
with 1. Cor.
5. 7.

Gen. 1. 26.

Eph. 2. 24.

Coloss. 3. 10.

which God prescribeth, he hath Gods Angels to guide and preserve him: which thing must move men to love and embrace the true religion, & to conform themselves in all good conscience to the rule of Gods word. For when a man doth not so, all the Angels of God are his enemies, and at all times ready to execute Gods vengeance upon him: but when men carry themselves as dutifull children to God, they have this prerogative that Gods holy Angels doe watch about them, and defend them day and night from the power of their enemies, even in common calamities and miseries. Before God sends his judgements on Ierusalem, an angel is sent to marke them in the foreheads that mourne for the abominations of the people. And this priviledge none can have, but he whose heart is sprinkled with the blood of Christ, and that man shall have it vnto the end.

And thus much of the creation of *Angels*. Now it followes to speak of the *creation of Man*: wherein wee must consider two things: I. the points of doctrine: II. the uses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God: for Moses brings in the Lord speaking thus, *Let us make man in our image, &c. in the image of God created he them*, which also must be understood of Angels. The image of God, is nothing els but a conformity of man vnto God, whereby man is holy, as god is holy: for Paul saith, *Put on the new man which after God*, that is, in gods image, *is created in righteousness and true holiness*. Now I reason thus: wherin the renewing of the image of god in man doth stand, therein was it at the first: but the renewing of gods image in man doth stand in righteousness and holiness: therefore gods image wherein man was created as the beginning, was a conformance to god in righteousness and holiness. Now whether gods image doth further consist in the substance of mans body and soule, or in the faculties of both, the scripture speaketh nothing. This Image of god hath two principall partes: I. wisdom: II. holiness. Concerning wisdom Paul saith, *Put ye on the new man which is created in knowledge, after the image of him which created him*. This wisdom consisteth in three points: I. in that he knewe god his creator perfectly: for Adam in his innocencie knewe god so farre forth as it was convenient for a creature to know his creatour. II. He knew gods will so farre forth as it was convenient for him, to shewe his obedience thereunto. III. He knewe the wisdom and will of his creatour touching the particular creatures: for after Adam was created, the Lord brought euery creature vnto him, presenting them vnto him as being Lorde and king ouer them, that he might giue names vnto them. Whereby it appears

peares that Adam in his innocencie did know the nature of all creatures, and the wisdom of God in creating them, els he could not haue giuen them fitt names: and when God brought Eve vnto Adam, he knewe her at the first, and said, *This is now bone of my bone, and flesh of my flesh,* Gen. 2.23. *she shall be called woman, &c.* The second part of Gods image in man,

is holinesse and righteousness, which is nothing els but a conformity of the will and affections, and of the whole disposition of man both in body and soule, to the will of God his creatour. Yet wee must remember that Adam in his innocencie had a changeable will, so as he could either will good or euill: he was created with such liberty of will, as that hee could indifferently will either. And we must not thinke that the will of the creature was made vnchangeably good: for that is peculiar to the will of God, and hereby is the Creatour distinguished from the creature.

And here two things offer themselves to be considered. The first, why the man is called the *image of God*, and not the woman. *Ans.* Hee is so called, not because holinesse and righteousness is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignity in the person of a man than of a woman. The second, how Christ should be called the *image of god*. *Ans.* He is so called for two speciall causes. First, because he is of the same substance with the father and therefore is his most absolute image, and as the authour of the Hebrewes saith, *the brightnesse of his glorie and the ingraued forme of his person.* Secondly, because God being invisible doth manifest himselfe in Christ in whom as in a glasse we may behold the wisdom, goodnes, the iustice and mercy of God. Heb. 1.3.

The second point to be considered in the creation of man, is the dignity of his person: for David saith, *Thou hast made man little inferior to the angels, and crowned him with glory, and worship.* Psal. 8. 5. This dignity standes in foure points. 1. A blessed communion with the true God: for Paul speaking of the Gentiles which were not called, saith they were *strangers from the life of god.* Whereby the contrary we may gather, that our first parents in their innocencie liued the life of God, which is nothing els but to lead such a life here on earth, as that the creature shall haue a blessed and immediate fellowship with God, which standes in this, that before the fall of man, God reuealed himselfe in a speciall manner vnto him, so as his very body and soule was a temple and dwelling place of the Creatour. This fellowship betwene God and man in his innocencie, was made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man can not

Luk. 5. 8.

Psal. 8. 6.

Gen. 1. 28.

Psal. 8.

Psal. 9. 2.

abide the presence of God. And therefore when Peter had fished all night, and caught nothing, our Saviour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparkes of the glorious maiestie of God in Christ, he fell downe at his feete, saying, *Lord, depart from me, for I am a sinner.* The second point wherein mans dignity consisteth, is, that man was made lorde and king ouer all creatures, as David saith, *Thou hast made him to haue dominion in the wvorkes of thy handes:* and therefore God hauing created him in his image, biddeth him *rule over the fishes of the sea, over the foules of the heauen, and over every beast that mooueth vpon the earth:* and afterwarde hee brought them all to him, as to a soueraigne lorde and king to be named by him: and answerably euery creature in his kinde gaue reuerence and subiection vnto man before his fall, as vnto their lorde and king. Where by the way we must remember, that when we see any creature that is hurtfull and noysome vnto man, and would rather deuoure then obey him; it must put vs in minde of our sinne: for by creation we were made lordes and kings ouer all creatures, and they durst not but reuerence and obey vs: but the rebellion of man vnto God is the cause of the rebellion of the creatures vnto vs. The third part of mans dignity by creation is, that before his fall hee had a wonderfull beaurie and maiesty aboue all creatures in his body: whereupon David saith, the Lord hath crowned him *with glory and vvorshippe.* And in the renewing of the couenant with Noe, God saith, *that the dreade and feare of man shall be vpon all creatures.* which now though it be but small, yet doeth it plainly shewe what was the glory and maiesty of mans person at the first. The fourth dignity of mans estate in innocency is, that his labour was without paine or wearinesse: if hee had neuer fallen he should haue laboured in the garden but so as he should neuer haue bene wearied therewith. For when Adam was fallen, God said, *In the sweat of thy face, shalt thou eate thy bread:* now if the paine in labour come after as a curse vpon man for his transgression, then before his fall man felt no paine in his affaires. And in these foure things consisteth mans dignity which hee had in the creation.

Now in the third followeth mans calling before his fall: which is two-folde: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees and fruites thereof. This shewes vnto vs a good lesson, that every man must haue a particular calling wherein hee ought to walke: and there-

therefore such as spend their time idly in gaming and vaine delights, haue much to answer to God at the day of iudgement. This will not excuse a man to say then, that he had land and liuing to maintaine himselfe, and therefore was to liue as he list, for euen Adam in his innocencie had all things at his will, and wanted nothing: yet euen then god employed him in a calling: therefore none must be exempted, euery man both high and low must walke in his proper calling. Adams generall calling, was to worshipping his Creatour, to which he was bound by the right of creation, considering the morall law was written in his heart by nature. Which is signified in the decalogue; where the Lorde requires worship and obedience of his people, because he is *Jebouah*, that is, one which hath being in himselfe, and giues being to all men by creation. For the better vnderstanding of this point, wee are to consider three things. I. The place where Adam did worshipping. II. The time. III. The sacraments. For the first, God euer since the beginning had a place where he would be worshipped, and it is called *Gods house*, which then was the garden of Eden. For it was vnto Adam a place appointed by God for his worshipping, as Church-assemblies are vnto vs: where also the Lorde at some time did in a speciall manner shew himselfe vnto his creature. Touching the time of Gods worship, it was the seventh day from the beginning of the creation, the Sabbath day. And here we must note, that the keeping of the Sabbath is morall. Some indeed doe pleade that it is but a ceremony: yet falsly: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: Adam in his innocencie was not clogged with sinne as we are; and yet then he had a set Sabbath to worship God his creatour: and therefore much more neede hath euery one of vs of a sabbath day, wherein we may scuer our selues from the workes of our callings, and the workes of sinne, to the worship of God in the exercise of religion, and godly meditation of our creation. This point must be learned of vs, for when no occasion is offered of businesse, then men will formally seeme to keepe the sabbath: but if there come occasion of breacking the sabbath, as traffike, gaming, and vaine shewes, then sabbath farewell, men will haue their pleasures, let them worship God that will. But let vs remember in the feare of God, that whosoever continueth in the breach of this law being morall, God will no lesse powre forth his punishments vpon them, then for the breach of any other commandement: the consideration whereof, must moue euery man to a reuerent sanctifying of the Lords day.

Exod. 20.2.

Gen. 28.17.

Now for Adams sacraments they were two: the tree of life, and the tree of knowledge of good and euill: these did serue to exercise Adam in obedience vnto God. The tree of life was to signifie assurance of life for ever, if he did keepe Gods commandments: the tree of knowledge of good and euill, was a sacrament to shew vnto him, that if he did transgresse Gods commandments, he should die: and it was so called, because it did signifie that if he transgressed this law, he should haue experience both of good and euill in himselfe.

Now in the fourth place followeth the end of the creation of man, which is two-fold. First, that there might be a creature to whome God might make manifest himselfe, who in a speciall manner should set forth & acknowledge his wisdom, goodnes, mercy, in the creation of heauen and earth, & of things that are in them, as also his providence in gouerning the same. Secondly, God having decreed to glorifie his name in shewing his mercy and iustice vpon his creature, hereupon in time createth men to shew his mercy in the saluation of some, and to shew his iustice in the iust and deserued damnation of other some. And therefore he hath appointed the creation specially of man, to be a meanes of manifestation and beginning of the execution of his eternall counsell.

Thus much concerning mans creation in generall. The speciall parts of man are two, body, and soule. And the reason why the Lord would haue him stand on these two partes is this: Some creatures made before him were onely bodily, as beasts, fishes, foules: some spirituall, as Angels: now man is both; spirituall in regard of his soule, corporall and sensible in regard of his body; that nothing might be wanting to the perfection of nature. If it be alledged that man consists of three parts; body, soule, and spirit; because Paul praies that the Thessalonians may be sanctified in body, soule, and spirit: the answer is, that the spirit signifies the mind whereby men conceiue and vnderstand such things as may be vnderstood: and the soule is there taken for the will and affections: and therefore these twaine are not two parts, but only two distinct faculties of one and the same soule.

1. Thess. 5. 23.

The body of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the body, as *Plato* saide, but to be an excellent and most fit instrument to put in execution the powers and faculties of the soule. And howsoeuer in it selfe considered, it is mortall; because it is compounded of contrary natures called Elements: yet by the appointment and blessing of God in the creation, it became immortall till the fall of man.

As for the soule, it is no accidentary quality, but a spiriuall and invisible essence or nature, subsisting by it selfe. Which plainly appeares in that the soules of men haue being and continuance as well forth of the bodies of men as in the same and are as well subiect to torments as the body is. And whereas wee can and doe put in practise sundry actions of life, sense, motion, vnderstanding; wee doe it onely by the power and vertue of the soule. Zach. 12.

Hence ariseth the difference betwene the soules of men, and beastes. The soules of men are substances: but the soules of other creatures seeme not to be substances: because they haue no being out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the body, and vanishing with it. And it may be for this cause that the soule of the beast is said to be in the blood; whereas the like is not said of the soule of man. Gen. 9. 5.

And though mens soules be spirits as angels are, yet a difference must be made. For angels can not be vnited with bodies so as both shall make one whole and entire person; whereas mens soules may: yea the soule coupled with the body is not only the moouer of the body, but the principall cause that makes man to be a man.

The beginning of the soule is not of the essence of God; vnlesse wee will make every mans soule to be God: neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an angel can beget an angell. And *Adam* is called a liuing soule, and not a quickening soule. And earthly fathers are called the *fathers of our bodies*, and not of our soules. It remains therefore as being most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the body. 1. Cor. 10. Heb. 12.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are said to die, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous or to haue fellowship with God.

Whereas our bodies are Gods workmanship, we must glorifie him in our bodies, and all the actions of body and soule, our eating & drinking, our liuing and dying, must be referred to his glory: yea wee must not hurt or abuse our bodies, but present them as holy and liuing sacrifices vnto God. And whereas God made vs of the dust of the earth, we are not to glory and boast our felnes, but rather to take occasion to praise the great goodnesse of God, that hath vouchsafed to honour vs being but dust & ashes. And after that mā is created, what is his life: alas, it is nothing 1. Cor. 16. 33. Rom. 12. 1.

Esa. 2. 22.

Columb. lib. 1.
c. 2. p. 9.

but a little breath: stoppe his mouth and his nostrills, and he is but a dead man. By this we are put in minde to consider of our fraile and vncerten estate, and to lay aside all confidence in our selues: and for this cause the Prophet Esay teacheth vs to haue no confidence in man, because his breath is in his nostrills. Again, let vs marke the frame and shape of mans body. All other creatures goe with their bodies and eyes to the ground-ward; but man was made to goe vpright: and whereas all other creatures haue but foure muscles to turne their eyes round about, man hath a fifth to pull his eyes vp to heauen-ward. Now what doth this teach vs surely that howsoeuer we seeke for other things, yet first of all, and aboue all, we should seeke for the kingdome of heauen, and the righteousnesse thereof: and that our whole desire should be set to enioy the blessed estate of Gods children in heauen. Secondly, it teacheth vs in receiuing Gods creatures, to returne thankfulness vnto God by lifting vp the heart to heauen for the same. These are very needfull and profitable lessons in these daies: for most men indeed goe vpright: but looke into their liues, and they might as well goe on all foure: for in their conuersation they set their whole hearts vpon the earth, as the beast doth, & their eyes vpon the things of this world: hereby they doe abase themselves, and deface their bodies, and being men make themselves as beasts: wee shall see great numbers of men that ronne and ride from place to place, to provide for the body, but to seeke the kingdome of heauen where their soules should dwell after this life in ioy for euer, they will not stirre one foote.

1. Cor. 6. 17.

Thirdly, mans body by creation, was made a temple framed by Gods owne hands for himselfe to dwell in: therefore our duty is to keepe our bodies pure and cleane, and not to suffer them to be instruments wherby to practise the sinne of the heart. If a man had a faire house wherein he must entertaine a prince, and should make hereof a swineerie, or a stable, would not all men say, that he did greatly abuse both the house and the prince: euen so mans body being at the first made a palace for the euergliuing God: if a man shall abuse it by drunkennesse, sweating, lying, fornication, or any vncleannesse, he doth make it in stead of a temple for the holy ghost, to be a stie or stable for the deuill. For the more filthy a mans body is, the more fit it is to be a dwelling place for sinne and Satan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by Adams fall men lost the same, and are now become the deformed children of wrath: our duty therefore is, to labour to

get againe our first image, & in deauour our sinnes to become new creatures. If a noble man should staine his blood by treason, after his death the posterity will neuer be at rest, till they haue got away that spot: Man by Adams fall, is become a limme of the deuill, a rebell and traitor against Gods maiesty: and thus is the state of euery one of vs: by nature we are at enmity with God, and therefore wee ought to labour about all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, being iustified and sanctified by his obedience, death, and passion.

Fifthly, man was created that there might be a way prepared, whereby God might shewe his grace and mercy in the saluation of some, and his iustice in the deserved damnation of others for their sinnes: and in the creation of man Gods eternall counsell beginnes to come into execution, it is upon vs stands vs in hand to make conscience of euery euill way, being repentant for all our sinnes past, and hauing a constant purpose neuer to sinne more as we haue done, that by our good conuersion here in this life we may haue assurance that we be eternally chosen to saluation by the Lord himselfe.

Lastly, whereas we haue learned that the soule of man is immortall, we are hereby taught to take more care for the soule, then for the body. For it cannot be extinguished. When it is condemned, euen then it is awaies in dying, and can neuer die. But, alas, in this point the case is flatte contrary in the world: for men labour all their liues long to get for the body, but for the soule they care litle or nothing at all: whether it sinke or swimme, go to heauen or to hell, they respect not. This doth appeare to be true, by the practise and behauiour of men on the Lords day: for if the number of those which come to heare Gods worde, were compared with those which runne about their worldly wealth and pleasure, I feare me the better sort would be found to be but a litle handfull to a huge heape, or as a droppe to the Ocean sea, in respect of the other. But wilt thou goe an hundred myle for the encrease of thy wealth, and delight of thy body? then thinke it not much to goe ten thousand myles (if need were) to take any paines for the good of thy soule, and to get foode for the same, it being euermore lasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but litle comfort now: yet the creation doeth confirme the vnspeakeable prouidence of God ouer his creatures, but especially ouer man, in that the Lorde created him

him the sixth day: and so before he was made prepared for him a Paradise for his dwelling place, and all creatures for his use and comfort. And if he were thus carefull for vs when we were not, then no doubt he will be much more carefull for vs at this present, in which we live and have being. Nay, marke further, since the full man eates and drinckes in quantity a great deale, which in common reason should rather kill him, then turne to the strength and nourishment of his body: yet herein doth the wonderfull power of the Creatour most notably appeare, who hath made mans stomacke as a lymbreke or still to digest all meates that are holtsome for his nourishment and preservation.

And thus much for the Creation. Now in these words, *maker of heaven and earth*, is more to be vnderstood then the worke of creation, namely Gods providence in gouerning all things created, as he appointed in his eternall decree: and therefore Saint Peter saith, *God is a faithfull creatour*, that is, God did not only make heaven and earth, and so leave them, as masons and carpenters leave houses when they are built: but by his providence doth most wisely gouerne the same. Now therefore let vs come to speake of Gods providence. And first of all the question offers it selfe to be considered, whether there be any providence of God or no: for the mindes of men are troubled with many doubtings hercof. And to make the question out of all doubt, I will vse foure arguments to confirme the providence of God. The first is the testimony of the Scripture, which ascribeth the event of all particular actions, even such as are in themselves casually as the casting of lots and such like to the disposition of God: which very thing also teacheth that even men themselves, indued with reason and vnderstanding, haue neede to be guided in all things and gouerned by God: and it serueth to confute those that deny Gods providence. *Why sayest thou, O Iacob, and speakest, O Israel, my way is hid from the Lord, and my iudgement is past over by my God?*

Prov. 16. 33.

Prov. 20. 24.

Jerem. 10. 23.

Isai. 40. 27.

The second argument may be taken from the order which appeareth in the whole course of nature. First to begin with families there is to be seen an eutaxy or seemly order, in which some rule & some obey: & the like is to be found in townes, cities, countries, and kingdomes: yea even in the whole world: in which all things are so disposed, that one serueth for the good of another. Trees and herbes, and grasse of the fields serue for beasts and cattell: beasts and cattell serue for men: the heavens aboue serue for them which are beneath: and all the creatures which are aboue and beneath serue for God. This argueth that God is most wise and provident in ordering and disposing all things whatsoever. The third argument

is taken from the conscience specially of malefactors. Suppose a man that commits a murder so closely that no man knowes thereof, and that the partie himselfe is free from all the danger of law: yet shall he haue his owne conscience to accuse, vpbraide, & condemne him, yea euen to fright him out of his witt, and to giue him no more rest then he can finde vpon the racke or gibbet. Now this accusation and terroure of conscience, is nothing els but the forerunner of an other most terrible iudgement of God, who is Lord of all creatures and iudge of all men. And this also prooues the providence of God. For if the conscience can finde a man out, and lay his faults to his charge, how much more shall God himselfe the creator of the conscience see and consider all his doings. The fourth and last argument is this. The prophesies of things to come should be vttered or false, if God gouerned not the world. But now considering things many yeares agoe foretold, come to passe in the same manner as they were foretold by the Prophets and Apostles: hereby we must certainly conclude that there is a providence of God whereby all and euery thing is gouerned.

Against the providence of God sundrie things be alleidged. The first and speciall is, that providence and disorder, confusion and order can not stand together. Nowe in the world there is nothing but disorder and confusion in seditions, treasons, conspiracies, and subuersions of kingdomes: where also sinne and wickednes preuailes. *Answer.* It is true indeede there hath bin confusion in the world euer since the fall of man and angels: and it ariseth not from God, but from them alone: who as they did at the first transgresse the will of God, so they doe what they can to turne all vpside downe. Now then confusion and disorder is onely in respect of the deuill and his instruments: but in regard of God in the very middest of all confusion there is order to be found, because he can and doth dispose it to the glorie of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

Again it may be obiected, that with vngodly and wicked men all things goe well, and contrariwise with the godly all things goe hardly. For through the world, none are more molested and more vnder outward miserie then they: but if there were any providence of God then it should be otherwise: the godly should flourish, and the wicked perish.

Answer. The consideration of the outward estate of men in the world, was to David an occasion of a sore temptation. For when he sawe the wicked to prosper alway, and their riches to increase, he brake forth and said, *Certainly I haue clemised my heart in vaine, and wasted mine hands*

Psal 73.13.14.

Ver. 17.

in innocencie. Now if we would repell this temptation, as David afterward did, then we must goe into the Lords sanctuarie with him, and learne to be resolu'd in these points. I. Though the godly be laden with miseries, yet euen that, by the especiall providence of God, turnes to their great good. For euery man since the fall of Adam is stained with the loathsome contagion of sinne. Now the child of God that is truly regenerate, and must be fellow heire with Christ after this life in the kingdom of glorie, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be estranged from the wickednes of the world. II. The prosperous successe of the wicked, their spoiles, their renewes, and all their honour turnes to their greater woe and miserie in the end: as doth appeare in Iobs historic, and in the examples of the Chaldeans, of Davids enemies, and of Dives and Lazarus.

Thirdly it may be objected, that many things came to passe by chance, and therefore not by Gods providence: because chance and providence cannot stand together. *Ans. v.* We must distinguish betweene *chance* and *meere chance*. Chance is, when any thing comes to passe, the cause thereof being vnknowne not simply but in respect of man: and therefore in regard of men which know not the reason of things, we may say there is chance: and so the spirit of God speaketh, *Time and chance cometh to them all.* And againe, *By chance there came downe a priest the same way.* Now this kind of chance is not against the providence of God, but is ordered by it. For things which in regard of men are casual, are certenly knowne and determined by God. *Meere chance* is, when things are said or thought to come to passe without any cause at all. But that must be abhorred of vs as overturning the providence of God.

Thus seeing it is plaine that there is a providence, let vs in the next place see what it is. Providence is a most free and powerfull action of God, whereby he hath care ouer all things that are.

Providence hath two parts, *knowledge* and *gouernement*. Gods *knowledge* is, whereby all things from the greatest to the least are manifest before him at all times. As David saith, *His eyes w^{ill} consider, his eye liades w^{ill} trie the children of men.* And againe, *He abaseth himselfe to behold the things that are in the heauen and the earth.* And the Prophet Hnani said to Asa, *The eyes of the Lord behold all the earth.* And Saint Iames saith, *From the beginning of the world God knoweth all his woorkes.* This point hath a double vse. First as Saint Peter saith, it must mooue vs to eschew euill and doe good: why? *Because,* saith he, *the eyes of the Lord*

are:

Eccles. 9. 12.
Luk. 10. 31.

Psal. 11. 4.

Psal. 113. 6.

2. Chr. 16. 9.

A. 1. 15. 18.

1. Pet. 3. 11.

are upon the iust, and his countenance against enill doers. Secondly it must comfort all those that labour to keepe a good conscience. For the eyes of God behold all the earth to shew himselfe strong vnto them that are of perfect hearts too vnto him. 2. Chr. 16. 9.

Gouernment is the second part of Gods providence, whereby he ordereth all things and directeth them to good ends. And it must be extended to the very least thing that is in heaven or earth, as to the *sparrowes*, and *to oxen*, and *the haire of our heads*. And here we must consider two things: the manner of gouernment, and the meanes. Math. 6. 26.
Deut. 15. 4.
Math. 10. 10.

The manner of gouernment is diuers, according as things are good or euill. A good thing is that which is approoued of God. As first of all the *substances* of all creatures; euen of the deuils themselves: in whome whatsoeuer is remaining since their creation is in it selfe good. Secondly, the *quantities*, *qualities*, *motions*, *actions*, and *inclinations* of the creatures in themselves considered with all their effects are good. Again, good is either naturall or morall. *Naturall*, which is created by God for the lawfull vse of man. *Morall*, which is agreeable to the eternall and vndchangeable wisdom of God, reuealed in the morall law.

Now God gouerneth all good things two waies. First by *sustaining* and preserving them that they decay not: secondly by *moving* them that they may attaine to the particular ends for which they were specially ordained. For the qualities and vertues which were placed in the *Sunne*, *Moone*, *starres*, *trees*, *plants*, *seedes*, &c. would lie dead in them and be vnprofitable, vnlesse they were not onely preserved, but also stirred vp and quickned by the power of God so oft as he employs them to any vse.

Euill is the destruction of nature: and it is taken for sinne, or for the punishment of sinne. Now sinne is gouerned of God by two actions: the first is an *operative permission*. I so call it, because God partly permitteeth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts; the *subject* or *matter*, and the *forme* of sinne: the *subject* of sinne is a certaine qualitie or action; the *forme* is the anomie or transgression of Gods law. The first is good in it selfe, and euery *qualitie* or *action* so farre forth as it is a qualitie or action is existing in nature, and hath God to be the author of it. Therefore sinne though it be sufficiently euill to eternall damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the *subject* of it is good, and therefore it hath in it respects and regards of goodnesse. In respect of the second, that is, the breach of the lawe it selfe, God neither willeth, nor appointeth,

A.C. 17. 28.

Isai 45. 7.
Amos 3.Neh. 9. 37.
Exod. 4. & 7.
Isai 19. 14.
Rom. 1. 28.
2. Theff. 2. 11.
1. King. 22. 22.

appointeth, nor commandeth, nor causeth, nor helpeth sinne, but forbiddeth, condemneth, and punisheth it: yet so, as withall he willingly permitte it to be done by others, as men and wicked angels, they being the sole authors and causes of it. And this permission by God is vpon a good ende: because thereby he manifesteth his iustice and mercie. Thus it appeares that in originall sinne, the naturall inclination of the minde, will, and affections in it selfe considered, is from God, and the ataxie or corruption of the inclination in no wise from him, but onely permitted: againe that in actuall sinne the motion of the bodie or mind is from God, but the euilnes and disorder of the motion is not from him, but freely permitted to be done by others. As for example in the act of murder, the actions of moouing the whole bodie, of stirring the seuerall ioynts, and the fetching of the blow whereby the man is slaine, is from God: for *in him we liue, mooue, and haue our being*: but the disposing and applying of all these actions to this end, that our neighbours life may be taken away and we thereby take reuenge vpon him, is not from God, but from the wicked will of man and the deuill.

Gods second action in the gouernment of sinne, is after the iust permission of it, partly to *restraine* it more or lesse according to his good will and pleasure, and partly to *dispose* and turne it against the nature thereof to the glorie of his owne name, to the punishment of his enemies, and to the correcting and chastisement of his elect.

As for the second kind of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect Esai saith, that *God creath euill*: and Amos, *that there is no euill in the city which the Lord hath not done*. And God as a most iust iudge may punish sinne by sinne, himselfe in the meane season free from all sinne. And thus the places must be vnderstood in which it is said, that *God giueth kings in his wrath, hardeneth the heart, blindeth the eyes, minglesh the spirit of errours, giueth vp men to a reprobate sence, sends strange illusions to beleene lies, sends euill spirits giuing them commandment to hurt, and leaue to deceiue, &c.*

Thus hauing seene in what manner God gouerneth all things, let vs now come to the meanes of gouernment. Sometimes God worketh without meanes, thus he created all things in the beginning; and he made trees and plants to growe and flourish without the heate of the sunne or raine: sometimes he gouernes according to the visuall course and order of nature, as when he preserues our liues by meate and drinke: yet so, as he can and doth most freely order all things by meanes either about nature

ture or against nature, as it shall seeme good vnto him. As when he caused the sunne to stand in the firmament, and to goe backe in Achas diall: when he caused the fire not to burne the three children: when he kept backe downe and raine three yeres in Israel: when he made waters to flow out of the rocke: when he caused Elias cloake to deuide the waters of Iorden: when he caused iron to swimme: when he preserved Ionas aloue three daies and three nights in the WV haies bellic: when he cured diseases by the strength of nature incurable, as the leprosie of Naaman, the issue of blood, and blindnes, &c.

Iof. 10.
Isai 38.
Dan. 3.
1. King. 18.
Exod. 17.
3. King. 1.
1. King. 6.
Jonas 2.
1. King. 5.
Marth. 9.
Ioh. 9.

Among all the meanes which God vseth, the speciall are the reasonable creatures, which are no passive instrument, as the tooke in the hand of the workeman, but active; because as they are mooued by God, so againe being indued with will and reason, they mooue themselves. And such instruments are either good or euill. Euill, as wicked men and angels. And these he vseth to doe his good will and pleasure, euen then when they doe least of all obey him. And considering that the sinning instrument which is mooued by God doth also mooue it selfe freely without any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthie. In directing the instrument, God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which beeing corrupt, can it selfe doe nothing but that which is corrupt: God in the meane season by it bringing that to passe which is very good. The whole cause of sinne is in Saran and in vs: as for God, he puts no wickednes into vs, but the euill which he finds in vs he mooues, that is, orders, and gouernes, and bends it by his infinite wisdom, when and in what maner it pleaseth him to the glorie of his name, the euill instrument not knowing so much, nay intending a farre other ende. As in the mill the horse blindfolded goes forward, and perceiues nothing but that he is in the ordinarie way, whereas the miller himselfe whippes him and stirres him forward for another ende, namely for the grinding of corne. And this is that which we must hold touching Gods providence ouer wicked men and angels: and it stands with the tenour of the whole Bible. Iosephs brethren sold him into Egypt very wickedly, euen in the testimonie of their owne consciences: yet Ioseph hauing respect to the counsell and worke of God, which he performed by his brethren, saith, that the Lord sent him thither. And the Church of Ierusalem saith, that Herod and Pontius Pilare did nothing in the death of Christ but that which the hand and counsell of God had determined to be done: because, though they wickedly intended nothing but to shew their malice and hatred

Gen. 4. 5.

Act. 4. 18.

1. Sam. 14. 11.

1. Sam. 24. 1.

1. Sam. 16. 11.

Isai 10. 5.

& 13. 6.

1. Chr. 11. 4.

hatred in the death of Christ: yet God propounding a further matter by them then ever they dreamed of, shewed forth his endles mercie to man in the worke of redemption. On this manner must all the places of scripture be vnderstood, in which it is said that God *gave the wines* of David to Absalom: that God *moored David* to number the people: that he *commanded Shimei* to rail on David: that the Medes and Persians are his *sanctified ones*: that the reuolt of the ten tribes was done by God, &c. By all these examples it appears, that we must not seek Gods permission from his will or decree, and that we must put difference betweene the will worke of man, and the good worke of God which he doth by man: & the whole matter may yet be more clearly perceiued by this comparison. A thiefe at the day of asise is condemned, and the magistrate appoints him to be executed: the hangman owing a grudge to the malefactor, vseth him hardly and prolongeth his punishment longer then he should. Now the magistrate and the hangman doe both one and the same worke: yet the hangman for his part is a murderer, the magistrate in the meane season no murderer, but a iust iudge putting iustice in execution by the hangman: so God though he vse euill instruments, yet is he free from the euill of the instruments.

And further we must here marke the difference which must be made in Gods vsing of all kinds of instruments. VVhe he vseth good creatures, as angels, he worketh his will not onely by them but also in them: because he inspires them and guides them by his spirit, so as they shall, will, and doe that which he willet & intendeth. As for euill instruments, he worketh by them onely and not in them: because he holds backe his grace from them and leaues them to themselves, to put in practise the corruption of their owne hearts.

A& 17. 18.

Hebr. 1. 3.

Thus much of the parts of Gods providence: now follow the kinds thereof. Gods providence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the deuils themselves. By this providence God conserues and maintaines the order which he set in nature in the creation, and he preserues the life, substance, and the being of all and every creature in his kind.

Iob 37. & 38.

Psal. 104.

Isa 45. 1.

Zach. 2. 8.

The *speciall* providence is that, which God sheweth and exerciseth towards his Church and chosen people, in gathering and guiding them, and in preseruing them by his mightie power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdome of grace, in which he shewes not onely a generall power over his creatures, but withall the speciall operation of his spirit, in bowing and bending the

the hearts of men to his will.

Thus much concerning the doctrine of Gods providence. Now fol-
lowes the duties. First, seeing there is a providence of God ouer euery
thing thar is, we are hereby taught to take good heede of the transgressi-
on of the least of Gods commaundements. If men were perswaded
that the Prince had an eye euery where, doubtlesse many subiects in
England would walke more obediently to the lawes of the land then
they doe: and durst in no wise worke such villanies as are daily practised.
Well, howsoeuer it is with earthly princes, yet this all-seeing presence
is least wanting in God: he hath an eye euery where: wherefoether thou
art, there God beholdeth thee, as David saith, *God looked downe from* Psal. 53. 2.
heauen vpon the children of men, to see if there were any that would
vnderstand and seeke God. Therefore except thou be brutish and past
shame take heede of sinne. If men had but a sparke of grace, the considera-
tion of this would make them loath the practise of any euill worke. Eliah
saith to Ahab, *As the Lord God of Israel liueth before whom I stand, there* 1. King. 17. 2.
shall be neither dewe nor raine these three yeares. Where the Prophet
confirmeth his speech with an oath saying, *As the Lord of hosts liueth it*
shall be so. And lest Ahab should thinke he made no conscience what he
did, he addeth this clause, that he stood in the presence of God. As if he
should say: howsoeuer thou thinkest of me, yet as it stands me in hand, so
doe I make conscience of my worde: for I stand in the presence of God,
and therefore know it, as the Lord liueth there shall be no raine nor dew
these three yeares. So Cornelius hauing an eye to Gods providence, doth
moue himselfe, and all his household to a solemne hearing of the word of
God deliuered by the mouth of Peter, saying, *that they were all present* Act. 10. 33.
before God, so heare al things commanded of him. As these men had regard
to Gods providence, so we likewise must behaue our selues reuerently,
making conscience of our behauiour both in words and works: because
wherefoether we be, we are in the presence of God. Secondly, if there be a
providence of God ouer euery thing, then we must learne contentation
of mind in euery estate, yea, in aduersitie vnder the crosse when all goes a-
gainst vs we must be content, because Gods providence hath so appointed.
So David in the greatest of his griefes was dumbe & spake nothing; his
reason was, because *thou Lord hast biddest it.* And when Shemei cursed David, Psal. 39. 9.
Abisha would haue had the king to haue giue him leaue to haue slaine him:
but David would not suffer it, but said, *He curseth euen because the Lord*
hath bidde him curse David: who dare the say, wherefore hast thou done so? 2. Sam. 16. 10.
In whose exaple we may see a patterne of quietnes of mind. W h e a crosse

Iob 1. 22.

common, it is a hard thing to be patient: but we must draw our selves thereunto by consideration of Gods especiall providence. Thirdly, when outward meanes of preservation in this life do abound, as health, wealth, honour, riches, peace, and pleasure, then we must remember to be thankful; because these things alwaies come by the providence of God. Thus Iob was thankfull both in prosperitie and aduersitie: *The Lord, saith he, gave, and the Lord taketh away, blessed be the name of the Lord.* Indeed to be patient in euery estate and thankfull to God, is a very hard matter: yet will it be more easie, if we learne in all things that befall vs in this life, neuer to leuer the consideration of the things that come to passe from Gods providence. For as the bodie and the soule of man (though we see onely the bodie) are alwaies together, as long as a man liueth: so is Gods providence ioyned with the thing done: wherefore as we looke on the thing done, so we must also in it labour to see and acknowledge the good pleasure and appointment of God. As for example: a mans house is set on fire, and all his goods consumed; this very sight would make him at his wittes ende; but now as he beholds this euent with one eye, so with the other eye he must at that very instant looke vpon Gods blessed providence. When a man beholds and feels the losse of his friends, he can not but greeue thereat, vniess he be more sensicless then flocke or stone: yet that he may not be overwhelmed with griefe, he must euer with one eye looke at the pleasure of God herein. This practise will be an especiall meanes to stay the rage of any headstrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and ease abound to thinke all is well: but if crosses come, as losse of friends, and losse of goods, then men crie out, as being straught of their wittes: the reason is because they looke onely at the outward meanes, and see Gods providence to them: not being able to see any goodnes or providence of God out of ordinarie meanes. Again, when a man is stored with riches, honour, wealth, and prosperitie, he must not barely looke on them, but behold withall Gods goodnes and blessing in them: for if that be wanting, all the riches in the world are nothing. Likewise in receiving thy meate and drinke, thou must looke further into the blessing of God vpon it: which, if it be away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we doe in euery busines of our callings: which if men could learne to practise, they would not so much trust to the means, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the Prophet Habaccuc reproveth the Chaldeans for offering *sacrifices vnto their nets*: which sinne they committed, because

Hab. r.

cause they looked onely vpon outward things: and like blind moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are we so pore-blind that we can not discern any blessing and providence of God in them. Therefore let vs learne to looke vpon both ioynly together, and so shall we be thankfull vnto God in prosperitie, and patient in aduersitie with Iob and Dauid. This lesson Paul learned: *I can be abused* (saith he) *and I can abound euery where, in all things I am instructed, both to be full, and to be hungrie: and to abound, and to be in want.*

Phil. 4. 12, 13.

Fourthly, seeing Gods providence disposeth all things, we are taught to gather obseruations of the same, in things both past, and present: that we may learne thereby to be armed against the time to come. Thus Dauid when he was to encounter with Goliath, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods providence in the time past: for, saith he, *when I kept my fathers sheepe, I seru'd a lyon and a beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistine.*

1 Sam. 17. 37.

Fifthly, because Gods providence disposeth all things, when we make lawfull promises to doe any thing, we must put in, or at the least conceiue this condition *(if the Lord will)* for S. Iames saith, that we ought to say, *If the Lord will, and if we liue, we will doe this or that.* This also was Dauides stile for to all the congregation of Israel he said, *If it seeme good to you, and if it proceede from the Lord our God, we will send so and fro.*

1 Sam. 4. 15.

1 Sam. 13. 2.

Sixthly, seeing Gods providence is manifested in ordinarie meanes, it behooueth every man in his calling to vse them carefully: and when ordinarie meanes be at hand, we must not looke for any helpe without them, though the Lord be able to doe what he will without meanes. Iob when many Aramites came against him, he heartned his souldiers though they were but few in number, bidding them *be strong and valiant for their people, and for the cities of their God, and then let the Lord doe that which is good in his eyes.* And our Sauour Christ auoucheth it to be flat tempting of God for him to leape downe from the pinnacle of the temple to the ground, whereas there was an ordinarie way at hand to descend by staires. Hence it appeares, that such persons, as will vse no meanes whereby they may come to repent & beleue, doe indeed no more repent and beleue, then they can be able to liue which neither eate nor drinke.

2 Sam. 20. 12.

Math. 4. 6.

Psal. 168.

Gen. 45. 7.

1. Sam. 30. 6.

And thus much of the duties. Now follow the consolations: first, this very point of Gods speciall providence is a great comfort to Gods Church: for the Lord moderateth the rage of the deuill and wicked men, that they shall not hurt the people of God. David saith, *The Lord is at my right hand, therefore I shall not slide.* And when Iosephs brethren were afraid because they had solde him into Egypt, he comforteth them, saying, *that it was Gods that sent him before them, for their preservation.* So king David when his owne souldiers were purposed to stone him to death, he was in great sorrow; but it is said, *he comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to beleeue in God, and rely on his providence in all his afflictions and extremities, shall haue wonderfull peace and consolation.

Rom. 11. 32.

Gal. 3. 22.

Before we can proceede to the articles which follow, it is requisite that we should intreat of one of the greatest works of Gods providence that can be, because the opening of it giueth light to all that inlucth. And this worke is a *Preparation* of such means whereby God will manifest his iustice and mercie. It hath two parts, the iust permission of the fall of man, and the giuing of the Couenant of grace. For so Paul teacheth when he saith, *That God shut up all vnder vnbelleefe that he might haue mercie vpon all.* And againe, *The Scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should be giuen to them that beleeue.*

1. Ioh. 3. 4.

apocla.

Rom. 3. 20.

& 4. 15. & 5. 13.

Touching the first, that we might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoever is against the will and word of God: as S. Iohn saith, *sinne is the transgression of the law.* And this definition Paul confirmeth when he saith, *that by the law comes the knowledge of sinne: and, where no law is, there is no transgression: and, sinne is not imputed where there is no law.*

In sinne we must consider three things: the *fault*, the *guilt*, the *punishment*. The *fault* is the anomie or the inobedience it selfe, and it comprehends not onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but every disordered thought, affection, inclination: yea, every defect of that which the Law requireth.

The *guilt* of sinne is, whereby a man is guiltie before God, that is, bound and made subiect to punishment. And here two questions must be skanned: where man is bound? and by what? For the first, Man is bound in conscience. And hereupon the conscience of every sinner sits within his heart as a little iudge to tell him that he is bound before God

to punishment. For the second, it is the order of diuine iustice set downe by God which bindes the conscience of the sinner before God: for he is Creatour and Lord, and man is a creature, and therefore must either obey his will and commaundement, or suffer punishment. Now then by vertue of Gods law, conscience bindes ouer the creature to beare a punishment for his offence done against God: yea it tells him, that he is in danger to be iudged and condemned for it. And therefore the conscience is as it were the Lords Sergeant to informe the sinner of the bonds and obligation whereby he alwaies standes bound before God.

The third thing which followeth sinne is *punishment*, and that is death. So Paul saith, *The stipend of sinne is death*: where, by death we must vnderstand a double death, both of bodie and soule. The death of the bodie is a separation of the bodie from the soule. The second death is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simply from the presence of God, for God is every where: but onely from the ioyfull presence of Gods glorie. Now these two deaths are the stipends or allowance of sinne: and the least sinne which a man committeth, doth deserue these two punishments. For in every sinne the infinite iustice of God is violated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betwene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselves veniall, and some mortall is false, and hereby confuted: otherwise in respect of the diuers estate and condicion of men, sinnes are either veniall or mortall. Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Rom. 6.23.

Nevertheless we hold not all sinnes equall, but that they are greater or lesse according to the diuersitie of objects and other circumstances.

Thus much of sinne in generall: now we come to the parts of it. The first sinne of all that ever was in man, is the sinne of Adam, which was his disobedience in eating the forbidden fruit. In handling whereof sundrie points are to be opened, but let vs begin with the causes thereof.

Rom. 5.12.

The outward efficient cause was the deuill. And though he be not named by Moses in the historie of the fall, yet that is not to trouble vs: for we must not conceiue otherwise of the serpent, then of the instrument and mouth of the deuill. For it is not likely that it being a

^b Exod. 22. 18.
a witch named
in the fe-
minine gen-
der. Michah
shepha.

bruit creature should be able to reason and determine of good and euill, of truth and falshood. Now in this temptation the deuill shewes his malice and his fraud. His malice, in that, whereas he can not ouerturne God himselfe, yet he labours to disturbe the order which he hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may be in the same miserable condition with himselfe. His fraud, first in that he begins his temptation with the woman being the weaker person, and not with the man, which course he still continues: as may appeare by this, that ^b more women are intrangled with witchcraft and sorcerie then men. Secondly he shewes his fraud, in that he proceedes very slyly and intangles Eve by certaine stepps and degrees. For first by mouing a question he drawes her to listen to him, and to reason with him of Gods commandement. Secondly, he brings her to looke vpon the tree and wishly to view the beautie of the fruit. Thirdly he makes her to doubt of the absolute truth of Gods word and promise, and to beleue his contrarie lies. Fourthly, hauing blinded her minde with his false perswasions, shee desires and lusts after the forbidden fruite and thereupon takes it, eats it, and giues it to her husband.

Eccles 7. 31.

The inward cause, was the will of our first parents, euen in the testimony of their owne consciences, as Salomon saith, *This haue I found that God made man righteous, but they haue found many inventions.* But it may be objected, that if Adam were created good, he could not be the cause of his owne fall, because a good tree can not bring forth euill fruit. *Answer.* Freedom of will is foure fold: first, freedom to euill alone: this is onely in wicked men and angels, and is indeede a bondage: the second is freedom to good alone, and that is in God and the good angels by Gods grace: the third is freedom to good in part, ioynd with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedom either to good or to euill indifferently. And this was in Adam before his fall, who though he had no inclination to sinne, but onely to that which was acceptable to God: yet was he not bound by any necessitie, but had his libertie freely to chuse or refuse either good or euill. And this is euident by the very tenour of Gods commandement in which he forbiddes Adam to eate the forbidden fruit: thereby shewing that he being created righteous and not prone to sinne, had power to keepe or not to keepe the commandement: though since the fall both he and we after him can not but sinne. Wherefore Adam being allured by Satan, of his owne free accord

accord changed himselfe and fell from God. Now then, as the good was changed from good to euill brings forth euill fruit: so Adam by his owne inward and free motion changing from good to euill, brings forth euill.

As for God, he is not to be reputed as an author or cause any way of this sinne. For he created Adam and Eve righteous, indused them with righteous wills: and he told them what he would exact at their hands and what they could performe: yea he added threatnings, that with the feare of daunger he might terrifie them from sinne. Some may say, whereas God foresaw that Adam would abuse the libertie of his will, why would he not preuent it.

Answer. There is a double grace, the one to be able to will and doe that which is good, the other to be able to persevere in willing and doing the same. Now God gave the first to Adam, and not the second. And he is not to be blamed of vs, though he

*Dedit Adam
posse perse-
uere fortius,
non, & posse &
velle.*

consumed him not with new grace, for he is debter to no man to giue him so much as the least grace; whereas he had alreadye giuen a plentifull measure thereof to him. And God did hold backe to conferre any further grace vpon iust cause. I. It was his pleasure that this fact should be an occasion or way to exercise his mercie in the sauing of the Elect, and his iustice in the deserved condemnation of impenitent sinners. And vnlesse Adam had fallen for himselfe and others, there should haue bene found no miserie in men, on whome God might take pitie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. Againe, it was the will of God in part to forsake Adam, to make manifest the weakenesse that is in the most excellen creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, and therefore Adam receiued it. The other, is to will good alone. This he wanted, because it is reserved to the life to come. And though he knew no cause of this dealing of God, yet is it one stepp to the feare of God for vs to hold that good and righteous which he appointeth or willet: and not to square the workes and iudgements of God by our crooked reason. And yet to come to reason it selfe. Who can here complaine of God? Can the deuil? but God did not cause him to tempt or deceiue our first parents. Can Adam and Eve? but they fell freely without any motion or instigation from God, and their owne consciences accused them for it. Can the posteritie of Adam? but the Elect receiue more in Christ then they lost in Adam: and the reprobate, overwhelmed with the burden of their

owne finnes, and thereupon receiuing nothing but due and deserued damnation can not finde fault. But some may further reply and say, he that foreseeeth an euill and doth not preuent it, is a cause of it: but God did foresee the fall of man, and did not preuent it. *Answer.* The rule is generally true in man, that the foreseer of an euill not preuenting it, is in some sort a doer of it: for it is the sentence of the law of God, to which man was bound from the first creation. But God is aboue all his lawes, and not bound to them: he is an absolute lord and law-giuer: and therefore his actions are not within the compasse of morall lawes, as mens are. Whereupon it follows, that though he did foresee mans defection, yet is he free from all blame in not preuenting of it. For with him there be good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come to passe with Gods prouidence. Neither was it by any bare permission without his decree and will; for that is to make an idle prouidence: neither did it happen against the will of God, he vterly nilling it: for then it could not haue beene, vnlesse we denie God to be omnipotent. It remaines therefore that this fall did so proceede of the voluntarie motion of Adam, as that God did in part ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are obiected. First, that if Adam did that which God in any respect willed, then he did not sinne at all. *Answer.* He that willet and doth that which God willet, for all that sinnes: vnlesse he will it in the same maner with God and for the same end. Now in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, sought not onely to be like but also to be equall with God. Secondly, it is alleadged that Adam could not but fall necessarily if God did decree it. *Answer.* Adams fall that came not to passe without Gods decree, and therefore in that respect was necessarie; was neuerthelesse in respect of Adams freewill contingent and not necessarie: Gods decree not taking away the freedome of will but onely ordering it. Lastly, it is alleadged that Gods will is the cause of Adams will, and Adams will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answer.* It must be graunted that Gods will is a moouing cause of the wills of euill men; yet marke how: not as they are *euill wills* simply, but as they are *vills*: and therefore when God inclines the euill will of his creature to his good purpose, he is nothing at all

*August. Ench.
ad Lant. c. 99.*

all intrangled with the defect or euill of his will.

Touching the time of the fall, the receiued opinion in former ages hath beene that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though we cannot determine of the certen time, yet in all likelihood was it very short. For Moses presently after that he had set downe the creation of man, without the interposition of any thing else, comes immediately to the fall. And considering the nature of the deuill is without ceasing to shew his malice, no doubt he tooke the first occasion that possibly might be had to bring man to the same damnation with himselfe. And our Sauour Christ saith, that the deuill was a man slayer from the beginning, namely from the beginning not of the creation of the world, Ioh. 8. or of time, but of man. And Eve saith, *we shall eate of the fruits of the trees of the garden*, it may be, insinuating that as yet she had not eaten when the deuill tempted her. Gen. 3. 2.

Touching the greatnes of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnesse or the smalnesse of a sinne by the obiekt or matter whereabout it is occupied, but by the commaundement of God, and by the disobedience or offence of his infinite maiestie. And that this fact of Adam and Eve was no small fault, but a notorious crime and Apostasie in which they withdraw themselves from vnder the power of God, may reiect and denie him, will evidently appeare if we take a viewe of all the particular finnes that be contained in it. The first is vnbeleefe, in that they doubted and distrusted of the truth of Gods word which he spake to them. The second is contempt of God, in that they beleued the lyes of the deuill rather then him. For when God saith, *In the day that ye shall eate thereof; ye shall die the death*, it is as nothing with Eve: but when the deuill comes and saith, *Ye shall not die at all*, that snce takes fast hold on. Gen. 3. 4. The third, is pride and ambition. For they did eate the forbidden fruit that they might be *as gods*, namely as the Father, the Sonne, the holy Ghost. Gen. 3. 5. The fourth is vnthankfulness. God had made them excellent creatures in his owne image: that is nothing with them to be like vnto him, vnlesse they may be equall vnto him. The fifth is curiositie, whereby they affected greater wisdom then God had giuen them in the creation, & a greater measure of knowledge then God had reuealed to them. The sixth is reprochfull blasphemie, in that they subscribe to the sayings of the deuill, in which he charged God with lying and enuie. The seuenth is murder. For by this

meanes they bereaue themselves and their posteritie of the fellowship and graces of Gods spirit, and bring vpon their owne heads the eternall wrath of God. The eight is discontentation, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole lawe of God. And we should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnspeakeable goodnesse in receiuing men to mercie after the same.

And here we must not omit to remember the largenesse of Adams fall. Sinnes are either personall, or generall. Personall are such, as are peculiar to one or some fewe persons and make them alone guiltie. Generall, that is common to all men: and such is Adams fall. It is a sinne not onely of the person of one man, but of the whole nature of man. And Adam must be considered not as a priuate man, but as a roote or head bearing in it all mankind; or as a publike person representing all his posteritie, and therefore when he sinned, all his posteritie sinned with him; as in a Parliament whatsoever is done by the burgesse for the shiere, is done by euery person in the shiere. As Paul saith, *By one man sinne entered into the world, and so death vvent over all for as much as all haue sinned.* And here lies the difference betweene Adams fall and the finnes of men, as Cains murder, which makes not the posteritie of Cain guiltie, because he was neuer appointed by God to be the roote of his posteritie, as Adam was: and therefore his sinne is personall, whereas Adams is not. Yet this which I say, must not be vnderstood of all the finnes of Adam, but onely of the first.

Rom. 5. 12.

From the fall of Adam, springeth *originall sinne*, so commonly called not onely as a fruit thereof, but also as a iust punishment of it. And after the foresaid fall, it is in Adam & his posteritie, as the mother & roote of all other sinne: yet with this distinction, that actuall sinne was first in Adam, and then came originall, but in vs first is originall sinne, and then after folowes actuall.

Hebr. 12. 1.

Rom. 7. 13.

Originall sinne is tearmed diuersly in Scriptures, as the *flesh*, the *old man*, because it is in vs before grace: *concupiscence*, sinne that is readie to compasse vs about, the *sinning* sinne: and it is tearmed *originall*, because it hath beene in mans nature euer since the fall, and because it is in euery man at the very instant of his conception and birth, as Dauid plainly saith, *Behold, I was borne in iniquitie, and in sinne hath my mother conceived me:* not meaning properly his parents sinne (for he was borne in

Psal. 51. 5.

lawfull

lawfull marriage) but his owne hereditary sinne, whereof he was guilty euen in his mothers wombe.

But let vs a litle search the nature of it. Considering it hath place in man, it must be either the substance of body or soule or the faculties of the substance, or the corruption of the faculties. Now it can not be the substance of man corrupted: for then our Saviour Christ in taking our nature vpon him, should also take vpon him our sinnes, and by that meanes should as well haue neede of a redeemer as other men: and againe the soules of men should not be immortall. Neither is it any one or all the faculties of man. For euery one of them as namely the vnderstanding, will, affections, and all other powers of body or soule were in man from the first creation, whereas sinne was not before the fall. Wherefore it remaines that *originall sinne* is nothing els but a disorder or euil disposition in all the faculties and inclinations of man, whereby they are all carried inordinately against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole body and soule. For first of all, the naturall appetite to meate and drinke, and the power of nourishing is greatly corrupted as appears by diseases, aches, sursets, but specially by the abuse of meate and drinke. Secondly, the outward senses are as corrupt, and that made Dauid to pray that God *would turne his eyes from beholding of vanitie:* and Saine Iohn to say, *what soeuer is in the worlde is the lust of the flesh, the lust of the eye, and the pride of life.* Thirdly, touching the vnderstanding, the spirit of God saith, that the *frame of the heart of man is onely euill continually:* so as we are not able of our selves to thinke a good thought. And therefore withall, the will of man and his affections are answerably corrupt, and hereupon the doctrine of Christ is, that we must renounce our owne wills. Lastly, all mans strength in good things is nothing out of Christ.

The propagation of this sinne, is the derliuing of it from Adam to all his posterity, whereby it runneth as a leprosie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may be done two waies. The first is this. God when he created Adam in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer Adam receiued of God, he should receiue it not onely for himselfe, but for his posterity, and whatsoeuer grace of God he lost, he should loose not onely to himselfe, but to all his posterity. And hereupon Adam when he sinned, he depriued first of all himselfe, & then secondly all his posterity of the image of God, because all mankind was in his loynes when he sinned. Now then

Rom. 5. 12.

then vpon the former appointment, when the soules of men are created and placed in the body, God forsakes them, not in respect of the substance of the soule or the faculties, but only in respect of his owne image, whereof the soules are deprivied; after which followes the defect or want of righteousnesse, which is originall sinne. And God in depriviing man of that which Adam lost, is not therefore to be thought to be the authour or maintainer of sinne, but a iust iudge. For this deprivation of the image of God, so farre forth as it is inflicted by him vpon mankind, it must be conceiued as a deserued punishment for the sinne of Adam and all men in him, which punishment they pulled vpon themselves. The second way is, that the corruption of nature is deriued from the parents in generation by the body; for as sweete oyle powred into a fustie vessell, loseth his purenesse and is infected by the vessell: so the soule created good, and put into the corrupt body, receiues contagion thence. And this coniunction of the pure soule with the corrupt body, is not against the goodness of God; because it is a iust punishment of the sinne of all men in Adam. It may be this which hath bene said will not satisfie the mindes of all: yet if any will be curious to search further into this point, let them know that there is another matter which more concernes them to look vnto. When a mans house is on fire, there is no time then to inquire how and which way and whence the fire came, but our duty is with all speed and expedition to vse all good meanes to stay it. And so considering that our whole natures are really infected and poisoned with the loathsome contagion of originall sinne, which is a waight sufficient to presse downe the soule to the gulfe of hell, it standes vs in hand a thousand fold more to vse the meanes whereby it may be taken away, then to dispute how it came.

Some may alledge against the propagation of sinne, that holy parents beget holy children, which are void of originall sinne, because it standes not with reason, that parents should convey that to their children which they themselves want, namely the *guilt* and the *punishment* and the *fault* of sinne in part. *Answer.* I. Men are not in this life perfectly holy. For sanctification is but in parte, and therefore they can not possibly begett children pure from all sinne. Secondly, parents beget children as they *are men*, and not as they are *holymen*; and by generation they deriue vnto their children nature with the corruption thereof, & not grace which is aboue nature. Take any corne, yea the finest wheat that euer was, winnow it as cleane as possibly may be: afterward sow it, weed it also when it is sown, and reape it in due time, and carry it to the barn, when it is threshed, you shall finde as much chaffe in it as euer was before: and why? because

because God hath set this order in the creation that it shal spring & grow so oft as it is sowed with the stalke, eare, blade, and all: so likewise though the parents be neuer so holy, the children as they come of them are conceived and borne wholly corrupt, because God tooke this order in the creation, that whatsoever euill Adam procured, he should bring it not onely on himselfe, but vpon all his posterity: by vertue of which decree, the propagation of sinne is continued without any interruption, though parents themselues be borne anew by the spirit of God.

And here we must not omit to speake of the quantity or greatnesse of originall sinne, for the opening whereof we must consider three points. The first, that originall sinne is not diuers, but one and the same in kind in euery man, as the generall & comon nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some men lesse, but in euery man equally, as all men doe equally from Adam participate the nature of man, and are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and seuer, some again gentle and milde: some very licentious and disordered, some very ciuill.

Ans. The differences that be in men wanting the feare of God, arise not of this that they haue more or lesse originall corruption; but of the restraint and limitation of mans corruption. For in some God brideth sinne more then in others; and in them is found ciuility: and againe in some lesse, and in such the rebellion of nature breakes forth vnto all misdemeanour. And indeed if God should not keepe the vntoward dispositions of men within compasse, otherwhiles more, otherwhiles lesse, as it shall seeme good vnto his maiestie: impiety, cruelty, iniustice, and all manner of finnes would breake out into such a measure that there should be no quiet living for men in the world, & no place for Gods Church. And thus it is manifest that although all men be not equal in the practise of wickednesse, yet that is no hinderance but they may be equal in the corruption of nature it selfe. The third point is, that Originall sinne is so huge & large euery way, that it may truly be tearmed the root or seed not of some few finnes, but of all finnes whatsoever, euen of the very sinne against the holy ghost. We must not imagine it to be an inclination or pronenes to one or two fautes, but a pronenes to all & euery sinne that is practised in the world; and that in all persons young and old, high and low, male and female. It is a most horrible villany for a man to kill his father, or his mother, or his child: yet some there be that do so: at the hearing whereof we vse to wonder, & to testifie our dislike by saying, that the doers therof were wicked
and

and deuillish persons, and it is truly said. Neuerthelesse we must vnderstand, that although we abstaine from such hainous practises, yet the very roote of such sinnes, that is, a disposition vnto them, is found in vs also. Iulian the Apostata both liuing and dying blasphemed Christ. Herod and Pontius Pilate and the wicked Iewes crucified him, and Iudas betrayed him. Men vse to say that if Christ were now alme, they would not doe so for all the world. But let vs better consider of the matter. The same naturall corruption of heart that was in them, is also in vs, we being the children of Adam as well as they: and by the force of this corruption, if Christ were now liuing on earth, thou wouldest, if like occasion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to be crucified, or as the souldiers, thrust him through with their speares, or as Iulian, pierce him with all manner of blasphemies, if God withelde his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in mind the most notorious respasse that can be, though they doe it not, nor intend to doe it, and neuer doe it: yet the matter, beginning, and seed thereof is in themselves. This made Ieremy say, *The heart of man is deceitfull and wicked aboue all things, who can know it?* It is like a huge sea, the bankes whereof can not be seene, nor the bottome searched. In common experience we see it come to passe, that man, protestants to day, to morrow papists, of Christians, heretikes, now friends, but presently after foes: this day honest and ciuill men, the next day cruell murderers. Now what is the cause of this difference, surely the hidden corruption of the heart, that will thrust a man forward to any sinne when occasion is offered. This point must be remembered and often thought vpon.

Ier. 17. 9.

From *originall sinne* springeth *actuell*, which is nothing els but the fruite of the corrupt heart, either in thought, word, or deed.

Thus much touching mans fall into sinne by Gods iust permission. Now followes the good vse, which we must make thereof. First by this we learne to acknowledge and bewaile our owne frailty. For Adam in his innotency being created perfectly righteous, when he was once tempted by the deuill, fell away from God: what shall we do then in the like case which are by nature sold vnder sinne, and in our selues a thousand times weaker then Adam was? Many men there be that mingle themselves with all companies: tell them of the danger thereof they will presently reply that they haue such a strong faith that no bad company can hurt them. But, alas, silly people, Satan bewitcheth them and makes them to belecue falsehood, to be truth: they knowe not their miserable estate.

If

If Adam, saith Bernard, had a downfall in Paradise, what shall we doe that are cast soorth to the dunghill? Let vs therefore often come to a serious consideration of our owne weakenesse, and follow withal the practise of David, who being priuy to himselfe touching his owne corruption, prayeth to God on this manner, *Knit my heart to thee, O Lord, that I may feare thy name.* Secondly, wee learne hereby absolutely to submit our selues to the authority of God, and simply to resolute our selues, that whatsoeuer he commands is right and iust, though the reason of it be not knownen to vs. For Eve condescended to listen to the speech of the serpent, and without any calling since reasoned with it of a most weighty matter, and that in the absence of Adam her head and husband, namely of the trueth and glory of God: and hereby was brought to doubt of Gods word, and so ouerturned. Thirdly, if all men by Adams fall be shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdom, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then figgetree leaues were able to couer the offence of Adam from Gods eyes. We are vnder the wrath of God by nature, and can not attaine to everlasting life of our selues. Wherefore it doth stand euery one of vs in hand to abase our selues vnder the mighty hand of God, in that we are become by our sinnes the very basest of all the creatures vpon earth, yearly to dispaire in respect of our selues, and with bleeding hearts to bewaile our owne cases. There is no danger in this: it is the very way to grace: none can be a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so fewe perceiue any sweetenesse or comfort in the Gospell: and why it is so little loued and embraced now a dayes. Lastly, if all mankind be shut vp vnder vnbeleefe, the duty of euery man is, to labour in vsing all good meanes whereby we may be deliuered from this bondage, and to pray to God with David, *Create in me a cleane heart, O God, and renew a right spirit within me.* And cry out with Paul, *O wretched man that I am, who shall deliver me from this bodie of death!* And we must neuer be at rest till we haue some assurance in conscience that in Christ we haue freedome from this bondage, and can with the Colossians giue thanks that we are deliuered from the power of darkenesse, and translated into the kingdome of Christ. This should be the affection of euery man, because the spirituall thraldome vnder sinne is of all miseries most loathsome and burdensome. And in this respect the day of death should be vnto vs most welcome, because it doth vnloose

Psal. 86. 11.

Psal. 51. 10.

Rom. 7. 14.

Coloss. 1. 13.

vs from this miserable estate, in which we doe almost nothing but dis-
please God. For this is the greatest griefe that can be to such as are indeed
the children of God, by their sinnes to offend their mercifull father. As
for all those which feelee not the weight of their naturall guiltinesse and
corruption, but lye slumbring in the security of their owne hearts, they
are therefore the more miserable, in that being plunged in the gulf of
all misery, yet they feelee no misery.

Thus much of the permission of the fall of man: Now we come to the
Couenant of grace. Which is nothing els but a compact made betweene
God and man touching reconciliation and life euerlasting by Christ.
This couenant was first of all reuealed and deliuered to our first parents
in the garden of Eden, immediatly after their fall by God himselte, in these
wordes, *The seede of the woman shall bruisse the serpens head*: and af-
terward it was continued and renued with a part of Adams posterity, as
with Abraham, Isaac, Iacob, David, &c. but it was most fully reuealed &
accomplished at the comming of Christ.

Gen. 3. 15.

In the Couenant I will consider two things; the parties reconciled be-
twene whome the couenant is made, and the foundation thereof. The
parties are God and man. God is the principall, and he promisseth righte-
ousnesse and life eternall in Christ: Man againe binds himselfe by Gods
grace to beleue and to rest vpon the promise. Here it may be demanded
why man is more in the couenant then angels. *Answer.* The will of God
in this point, is not reuealed vnlesse it be because angels fell of themselves,
not mooued by any other: but man did fall by them. Againe it may be
asked, whether all mankind were euer in the couenant or no? *Ans.* We
can not say that all and euery man hath bin & now is in the couenant, but
only that little part of mankind which in all ages hath bin the Church of
god, and hath by faith imbraced the couenant: as Paul plainly aoueth,
The scripture (saith he) *hath concluded all vnder sinne, that the promise*
of the faith of Iesus Christ should be given [not vnto all men] *but to them*
that beleue. Without faith no man can please God: and therefore God
makes no couenant of reconciliation without faith. Againe since the be-
ginning of the world there hath bene alwaies a distinction betweene man
and man. This appeares in the very tenour of the words of the couenant
made with our first parents, where God saith he will put *difference be-*
tweene the seede of the woman and the seede of the serpent: meaning by the
seed of the woman, Christ with all the elect whom the father hath giuen
vnto him, who shall bruisse the serpens head, and tread Satan vnder their
feete. And by the seed of the serpent he meaneth wicked men that lue &
die

Gal. 3. 22.

Hcb. 11. 6.

Rom. 16. 20.

die in their finnes, as Saint Iohn saith, *he that committeth sinne is of the* *1. Iohn. 3. 8.*
devill. And according to this distinction in times following was Abel re- *Gen. 4. 3.*
 ceived into the couenat, and Cain reiected: some were the sonnes of God
 in the daies of Noe, some the sonnes of men: In Abrahams family, Ismael *Gen. 17. 21.*
 is cast out, and the couenant established in Isaac: Iacob is loued, Esau is
 hated. And this distinction in the families of Abraham, Isaac, and Iacob, *Rom. 9.*
 Paul approueth when he maketh some to be the children of the flesh, &
 some other the children of the promise. And againe, the Iewes a people
 of God in the couenant, the Gentiles no people. For Paul makes it a pri-
 uiledge of the Iewes to haue the adoption, and couenants, and the seruice *Rom. 9. 3, 4.*
 of God, and the promises belonging vnto them: whereas he saith of the
 Ephesians that they were aliens from the common-wealth of Israel, and
 were *strangers from the covenants of promise, and had no hope, and were* *Eph. 2. 12.*
without Christ and without God in the world. And the same may be said of
 the whole body of the Gentils excepting here & there a man, who were
 conuerted & became Profelytes. And this is manifest in that they wanted
 the word and the sacraments, & teachers. And this saying of the Prophet
Isa. I will call them my people which were not my people: another beloved, *Rom. 9. 24.*
which was not beloved, is alledged by Paul to prooue the calling of the
 Gentiles. Some doe alledge to the contrary, that when the couenant was
 made with our first parents, it was also in them made with all mankind,
 nor one man excepted: & that the distinction & difference betwene man
 & man ariseth of their vnbeleefe & contempt of the couenant afterward.
 As/ Indeed in the estate of innocency Adam by creation receiued grace
 for himselfe & his posterity: & in his fall he transgressed not only for him
 selfe but for all his posterity: but in receiuing of the couenant of grace it cā
 not be prooued that he receiued it for himselfe & for all mankind: may the
 distinction betwene the seed of the woman & the seed of the serpent, mē-
 tioned in the very first giuing of the couenant, shewes the contrary: for, if
 after the fall, all & euery part of mankind were receiued into the couenāt,
 then all men without restraint should be the seed of the woman, bruising
 the serpens head, & the serpent should haue no seed at all. And againe, all
 men can not be charged with vnbeleefe & contempt in respect of the E-
 uangelicall couenant, but onely such persons as haue knowen it, or at the
 least heard of it. And therefore sundry heads of the natiōs may be charged
 with vnbeleefe, as Cain, Cham, Iaphet, Ammon, Moab, Ismael, Esau, Ma-
 dian, for they being neere to the fathers heard the promises concerning
 Christ, offered sacrifices, and obserued externall rites of the Church, but
 afterward fell away from the sincere worship of the true God to idolatry
 and

Gen. 18. 31.

Gal. 3. 8.

Act. 17. 30.

Malac. 3. 1.
Isa. 49. 8.

and all manner of wickednesse, and became enemies of God and his people. But we plainly deny, that there was or could be the like vnbeleefe and contempt of Gods grace in their posterity, which for the most part neuer so much as heard of any covenant; their anctours indeauouring alwaies to bury and extinguish the memory of that which they hated. It is objected againe, that the covenant was made with Abraham and with all mankind after him, *Because* (saith the Lord) *thou hast obeyed my voice, in thy seede shall all the nations of the earth be blessed.* Answer. Paul giues a double answer, first that the place must be vnderstood of many nations; secondly that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For, saith he, *the scripture foreseeing that God would iustifie the Gentiles through faith preached before the Gospell vnto Abraham, saying, in thee shall all the nations be blessed.* Well, to conclude this point, in the making of the covenant there must be a naturall consent of the parties on both sides, and beside the promise on Gods part, there must be also a restitution on mans part; otherwise the covenant is not made. Now then, it must needs follow that all vnbelieuers concerning grace offered in Christ are out of the covenant, as also such as neuer heard of it for where there is no knowledge, there is no consent: &c before the comming of Christ the greatest part of the world neuer knew the Messias, nor heard of the covenant: as Paul saith to the learned Athenians, *the time of this ignorance God regarded not: but now he admonisheth all men every where to repent.*

The foundation and groundworke of the Covenant is Christ Iesus the Mediatour, in whome all the promises of God are yea and amen, and therefore he is called the *angell of the covenant*, and the *covenant of the people* to be made with all nations in the last age. Now then that we may proceede at large to open the substance of the covenant, we are in the next place to come to that part of the Creed which concernes the second person in trinity, set downe in these wordes, *And in Iesus Christ his onely sonne, &c.* from which words to the very end of the Creed, such points onely are laid downe as doe notably unfold the benefits and the matter of the covenant. Now the second person is described to vs by three things first, his titles; secondly, his incarnation; thirdly, his twofold estate. His titles are in number foure. *I. Iesus. II. Christ. III. his onely sonne. IIII. our Lord.* His incarnation and his twofold estate are set downe afterward.

To come to his titles, the first is *Iesus*, to which if we adde the clause, *I beleue*, on this manner, *I beleue in Iesus, &c.* the article which we now haue

have in hand will appeare to be most excellent; because it hath most notable promises annexed to it. When Peter confessed Christ to be the sonne of the living God, he answered, *upon this rocke will I build my Church, and the gates of hell shall not prevaile against it.* And againe, *He that confesseth that Christ is the sonne of God, God dwelleth in him, and he in God.* And againe, *To him give all the prophets witnesse that through his name all that beleve in him shall receive remission of sinnes.* Paul saith, *Beleeve in the Lord Iesus and thou shalt be saved and all thy house hold.* Thus then the confelsion in which we acknowledge that we beleue in Iesus Christ, hath a promise of fellowship with God and of life everlasting. But it may be objected, that every spirit (as S. Iohn saith) *which confesseth that Iesus Christ is come in the flesh is of God.* Now the deuill & all his angels and vnbeleuers do thus much: therefore why may not they also haue the benefit of this confelsion. *Ans.* By spirit in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; & it is of god because it is holy & diuine & hath God to be the authour of it. As for the deuill and his angels they can indeed confesse that Christ the sonne of god was made man, and a wicked man may teach the same, but unto the confelsion wherunto is annexed a promise of eternall life, is required true faith, whereby we do not only know and acknowledge this or that to be true in Christ, but also rest upon him: which neither Satan nor wicked men can doe. And therefore by this confelsion the Church of God is distinguished from all other companies of men in the world which beleue not; as Panyms, heretikes, Atheists, Turkes, Jewes, and all other infidels.

This name *Iesus*, was giue to the sonne of God by the father, & brought from heauen by an angel unto Ioseph and Mary: & on the day when he was to be circumcised, as the maner was, this name was giuen vnto him by his parents, as they were commanded from the Lorde by the Angell Gabriel. And therefore the name was not giuen by chance, or by the alone wil of the parents, but by the most wise appointmēt of God himselfe.

The name in Hebrew is *Iehoshua*, and it is changed by the Grecians into *Iesus* which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Sauour, as also the alone Sauour of man, because the worke of saluation is wholly and only wrought by him, and no part thereof is reserved to any creature in heauen or in earth. As Peter saith, *For among men there is no other name giuen vnder heauen whereby we may be saved but by the name of Iesus.* And the authour to the Hebrews

Mat. 16. 16.

1. Ioh. 4. 15.

A.C. 10. 43.

A.C. 16. 31.

1. Ioh. 4. 1.

Mat. 1. 31.

Luk. 1. 31.

A.C. 4. 12.

Hcb. 7. 25.

1. Tim. 4. 8.

1. Pet. 3. 21.

Hcb. 4. 8.

Obed. v. 21.

1. Tim. 4. 16.

saith, *That he is able perfectly to save them that come vnto God by him, seeing he ever liveth to make intercession for them.* If any shall object, that the promises of saluation are made to them which keepe the commandments: the answer is, that the law of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who neuer sinned and therefore it is not giuen vnto vs now that we might by our selues fulfill it, and worke out our owne saluation, but that beeing condemned by it, we might wholly depend on Christ for eternall life. If any further alledge, that such as walke according to the commandments of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeed, yet not for their workes, but according to their workes which are the fruites of their faith, whereby they are ioyned to Christ for whose merits onely they stand righteous and are acceptable before God: And whereas it is said by Peter, *that baptisme sauet vs*, his meaning is not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie vs, but that it serues visibly to represent and confirme vnto vs the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Sauours beside Christ as Iosuah the sonne of Nun, who for that cause is called by the same name with Christ. *Ans.* Iosua after the death of Moses was appointed by God to be a guide to the children of Israel which might defend them from their enemies and bring them to the land of *Canaan*: but this deliuerance was onely temporall, and that onely of one people. Now the sonne of God is called Iesus, not because he deliuereth the people of the Iewes onely, or because he sauet the bodies of men onely, but because he sauet both body and soule, not onely of the Iewes but also of the Gentiles, from hell, death, and damnation. And whereas Prophets and ministers of the worde are called *Sauours*; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly it may be objected that the father and the holy ghost are Sauours, and therefore not only the Sonne. *Ans.* True it is, that in the worke of saluation all the three persons must be ioyned together, and in no wise be seuered: the Father sauet, the sonne sauet, the holy ghost sauet: yet must we distinguish them in the manner of sauing: the Father sauet by the Sonne; the sonne sauet by paying the ransome and price of our saluation; the holy ghost sauet by a particular applying of the ransome vnto men. Now therefore whereas the sonne payes the price of our redemption

redemption and not the father or the holy ghost, therefore in this special respect he is called in scriptures and intituled by the name of Iesus & none but he.

By this which hath bene said, the Papistes are faulty two waies. First, that they giue too much to the very name of Iesus: for they write in plaine tearmes, that the bare name it selfe being vsed hath great power and doth drive away deuils, though the parties that vse it be void of good affection: whereas indeed it hath no more vertue then other titles of God or Christ. Secondly, they are faulty that they giue too little to the thing signified. For Christ must either be our alone and whole Saniour or no Saniour. Now they make him but halfe a Saniour, and they ioine others with him as partners in the worke of saluation, when they teach, that with Christs merits must be ioyned our workes of grace in the matter of iustification, and with Christes satisfaction for the wrath of God, our satisfaction for the temporall punishment; and when they adde to Christes intercession the intercession and patronage of saints, especially of the virgin Mary, whome they call the Queene of heauen, the mother of mercy, withall requesting her, that by the authority of a mother shee would command her sonne. If this doctrine of theirs may stand, Christ can not be the onely Saniour of mankind, but euery man in part shall be Iesus to himselfe.

*Thyrraeus, de
demon. libel.
507.5 69.*

*Officium B.
Mariae reform.
a Pio 3. pontif.*

But let vs goe on yet further to search the special reason of the name, which is notably set downe by the Angell. *Thou shalt (saith he) call his name Iesus, for he shall save his people from their finnes.* In which words we may consider three points. I. Whome the sonne of God shall saue. II. By what. III. From what. For the first, he shall saue his people, that is, the church of the Iewes and Gentiles: and therefore he is called the *Saniour of his body*. We must not here imagine that Christ is a Saniour of all and euery man. For if that were true, then Christ should make satisfaction to Gods iustice for all and euery mans finnes: and Gods iustice being fully satisfied he could not in iustice condemne any man: nay, all men should be blessed because satisfaction for sinne and the pardon of sinne depend one vpon another inseparably. Againe, if Christ be an effectuell Saniour of all and euery particular man, why is any man condemned? It will be said, because they will not beleue; belike then mans will must ouer-rule Gods will, whereas the common rule of diuines is, that the first cause ordereth the second.

Mat. 1. 21.

Eph. 5. 23.

*Actum prime
causae originat
actum secundae
causae.*

The meanes of saluation by Christ are two: his merit, and his efficacie. His merit, in that by his obedience to the law & by his passion, he made a

satisfaction for our sinnes, freed vs from death, and reconciled vs vnto God. Some may object, that the obedience and the passion of Christ being long agoe ended, can not be able to saue vs now: because that which he did 1500. yeres agoe may seeme to be vanished and come to nothing at this day. *Ans.* If Christes obedience be considered as an action, and his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is euerlasting: as in Adams fall the action of eating the forbidden fruite is ended, but the *guilt* of his transgression goes ouer all mankind, and continues still euen to this houre, and shall doe to the end of the world in those which shall be borne hereafter. The efficacie of Christ is, in that he giues his spirite to mortifie the corruption of our natures, that we may die vnto sinne and liue to righteousnesse, and haue true comfort in terrours of conscience and in the pangs of death.

The euills from which wee are saued are our owne sinnes, in that Christ freeth vs from the guilt and the punishment and fault of them all, when we beleue.

Thus much for the meaning of this title Iesus. Now follow the vses which arise of it. First of all, whereas we are taught to make confession that the Sonne of God is Iesus, that is, a Sauour: hence it must needs follow, that we are lost in our selues. And indeed before we can truly acknowledge that Christ is our Sauour, this confession must needs go before, that we are in truth, and therewithall doe feele our selues to be miserable sinners vnder the wrath of god, vtterly lost in regard of our selues for *Christ came to saue that which was lost.* And when he talked with the woman of Canaan, he checked her and said, he was not sent, but *to the lost sheepe of the house of Israel.* Christ Iesus came to powre oile into our wounds: Christ came to set them at liberty which are in prison: and to place them in freedome that are in bondage. Now a man can not powre oyle into a wound, before there be a wound, or before it be opened, and wee feele the smart of it. And how can we be set at liberty by Christ, except we feele our selues to be in bondage, under hell, death, and damnation? When the disciples of Christ were vpon the sea in a great tempest, they cryed, *Master, save vs, we perish.* So no man can heartily say, I beleue Iesus Christ to be my Sauour, before he feele, that in himselfe he is vtterly lost and cast away without his helpe. But after that we perceiue our selues to be in danger and to be ouerwhelmed in the sea of the wrath of God, then we cry out with the disciples, Lord Iesus saue vs we perish. Many protestants in these daies hold Christ to be their Sauiour, but it is only formably from the teeth outward, and no further: for they

Mat. 18. 11.

Mat. 15. 24.

Mat. 8. 25.

they were neuer touched with the sense of their spirituall misery that they might say with Daniel, *Shame and confusion belongeth vnto vs*: and with the Publicane, *I am a sinner, Lord be mercifull to me*. And therefore the conclusion is this, that if we will haue Christ to be our Sauour, we must first belecue that in our selues we are vtterly lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheep of the house of Israel, that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Sauour, then we must acknowledge him to be so. But how shall we doe this? *I answer*, Thus: A man is taken to be a skilfull Physitian by this, that many patients come vnto him, and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Every man can talke of Christ, but few acknowledge him to be a Sauour, by seeking to him for their saluation, because they iudge themselves righteous, and feele not themselves to stand in need of the help of Christ. Nay which is more, if a man be known that can cure strange diseases, men will seeke to him by sea and land, and sell both goods and landes to get helpe at his hands. Euensio, if men were perswaded that Christ were a perfect Sauour, and that they were sicke and vtterly vnable to be cured without him, they would neuer rest nor be quiet but seeke vnto him for his helpe, and cry with Dauid, *O Lord, say vnto my soule that thou art my saluation*. Psal. 33. 3.
The woman that was diseased with an issue of blood, came behind our Sauour Christ, and when she had but touched him, she was healed. In the same manner, if we shall seeke to come to Christ, and doe but touch his precious body and bloode by the hand of faith, the issues and the bleeding woundes of our soules shall be dried vp. When a man that had bene sicke eight and thirty yeres was come to the poole of Bethesda, he was faine to lie there vncured; because when the angell troubled the water euermore some stept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs or steppe before us. And if we find our selues to be so laden with the burden of our sinnes that we can not draw nere vnto him, let vs then doe as the palsieman did: he got foure men to carry him on their shoulders to the place where Christ was: and when they could not by reason of the prease of people enter into the house, they opened the rooffe and let him downe in his bed by cords to Christ that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructions and consolations they may as it were put too their shoulders, &c by their prayers as with cords bring vs to Christ, that we may receiue eter-
Mat. 9. 20.
Ioh. 5. 7.
Mark. 2. 4.

nall saluation, being otherwise dead in sinne and subiect to damnation.

Lastly, whereas Ioseph and Mary gaue this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptised, that they are with care and deliberation to giue conuenient names vnto them which may put them in mind of duties either to God or men. This is worthy of our obseruation, for many care not how they name their children, yea it is at this day and euer hath beene, that some giue such names to them, as that at the very rehearsing thereof laughter ensueth. But this ought not to be so: for the name is giuen vnto children at the time of their baptism in the presence of God, of his Church, & angels, euen then when they are to be entred into the Church of God and that in the name of the Father, the Sonne, and the holy ghost: therefore though we doe not place religion in titles, or names, yet neuertheless a wise and godly choise in this matter is to be had, that the names imposed may be in stead of instructions and admonitions to the parties named: and for this cause in the olde Testament names were giuen either by propheticall instinct, or according to the euent of things which came to passe about the time of the birth of children, or they were borrowed from the holy ancetours, to put the posterity in mind to followe their steppes.

Luk. 1. 59.

And thus much of the duties: Now follow the consolations that gods Church and people reape from this that the sonne of God is our Sauour. When as all mankind was included under sinne and condemnation, then the Lord had mercy vpon vs and gaue vnto man the couenant of grace in which he promised that his owne sonne should be our redeemer. This is a great and vspeakeable comfort, as may appeare in that the angels so greatly reioyced herein when Christ was borne, *Behold, say they, I bring you tidings of great ioy that shall be to all the people; that is, that vnto you is borne in the citie of Dauid a Sauour wh. ch is Christ the Lord.* Now if they reioyce thus exceedingly at Christs birth, who was not their Sauour, because they stood not in need to be redeemed: then much more ought the Church of God to reioyce herein whome it doeth principally concerne: & no maruell; for if we had wanted this blessed Sauour, it had bin better to haue bin a bruit beast or any other creature then a man: for the death of a beast is the end of his woe, but the death of a man without a Sauour is the beginning of endlesse misery. Satan and his angels are fallen and haue no Sauour, but when man was fallen, God of his mercy deale not so with him, but gaue his owne sonne to restore him

Luk. 2. 10, 11.

to a better estate, whereas he might as iustly haue damned all men for the fall of our first parents; as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of unspeakable ioy: let vs therefore receiue and imbrace Christ our Sauour, flie to him for the pardon of all sinnes, and praise his name therefore.

Now we come to the second title of the sonne of God, whereby he is tearmed *Christ*: which title is as it were the surname of the second person as some doe thinke: yet according to the opinion of some others it is no name at all, but onely a meere appellation, as when in the like case a particular man is called a Duke or a King. It is all one with *Messiah* in Hebrew wherewith the redeemer was named in the old Testament, and both signifie *annointed*. Tertull. contra Praxed. Dan. 9. 25.

Among the Iewes before the comming of Christ three estates or orders of men were annointed with oyle: First of all Kings, as Saul, David, and the rest of the Kings of Iuda: Secondly the priests that serued in the Tabernacle and Temple before the Lord when they were ordained, and as it were, installed into the priesthood, were annointed with oyle, as first of all Aaron and his sonnes, but afterward the high priests alone. Thirdly Prophets were thus annointed, as Elifha.

Now this legall annointing was a type and figure of the annointing of Christ: which was not with bodily oyle, but by the spirite, and it was more excellent then all other annointings were. For David saith, he was annointed with the oyle of gladnesse aboue all his fellowes, signifying, that neither king, priest nor prophet, was euer annointed in the same manner as he was. Psal. 45. 7.

Christes annointing is according to both his natures; for in what nature hee is a Mediatour, in the same he is annointed: but according to both his natures ioyntly he is a mediatour: the godhead is no mediatour without the manhoode, nor the manhood without the godheade: and therefore his annointing extends it selfe both to his godhead and to his manhood.

Christes annointing hath two parts, both of them figured by the annointing of the Iewes. The first is his consecration whereby he was set a parte to doe the office of a Mediatour betweene God and man: and therefore to be a king, a priest, a prophet: a King, to gather and wihall to gouerne his Church and people: a Priest, to make satisfaction and intercession for the sinnes of the elect: a Prophet, to reueale & teach his people the will of God his father. And though it be true that Christ is set a part to the work of mediation as he is mediatour or as he is mā: yet as he

is God he doth designe and set himselfe apart to the same worke. For to designe the mediator is a common action of the three persons, the father, the sonne, and the holy ghost; and yet considering the father is first in order, and therefore hath the beginning of the action, for this cause he is said especially to designe, as when S. Iohn saith, *Him hath God the father sealed.*

Ioh. 6. 27.

Isai. 61. 1.

Exod. 30.

The second part of Christs anointing is the powring out of the fullnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to be the authour of it: so the most excellent and vnspokeable graces of the manhood of Christ haue their beginning from the godhead of Christ. Againe, though the same oyle was most precious, yet was it compounded of earthly substances, as myrrhe, calamus, & Cassia, and such like, to signifie, that the spirituall oyle of grace wherof the manhood of Christ was as it were, a vessel or storehouse, did not consist of the essentiall properties of the godhead, as Eutiches and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete sauour of the holy oyle figured, that the riches of all grace with the effect thereof in the obedience of Christ, doth take away the noysome sent of our loathsome sinnes from the nostrilles of God, and withall doth make our persons and all our actions acceptable vnto him as a sweete perfume, as Paul saith, *We are vnto God the sweete sauour of Christ, &c.* And Christs death is for this cause termed a sacrifice of sweet smelling sauour.

2. Cor. 2. 16.

Ioh. 3. 34.

1. Cor. 11. 4.

And we must further vnderstand that these gifts of Christs manhood are not conferred in a small scantling or measure, for Iohn saith, *God giveth him the spirit not by measure,* because the graces which are in Christ are farre more both in number and degree, then all men or angels haue or shall haue: though the good angels and the saints of God in heauen are very excellent creatures stored with manifold graces and giftes of God. For this cause Christ is called the *head of man*, because he is every way the most principall and glorious man that ever was. Yet for all this are not the giftes of Christs manhood infinite any way: because it is a creature and finite in nature, and therefore not capable of that which is infinite.

Psal. 45. 7.

By Christs anointing the people of God reape great benefit and comfort, because they are to be partakes therof. For this cause the oyle wherewith he was anointed is called the *oyle of gladnesse*, because the sweete
saour

saour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle poured vpon Aarons head came downe to his beard, &c to the very skirts of his garments: and it signified that the spirituall oyle of grace was first of all poured vpon our head Christ Iesus, and from thence consequently deriued to all his members, that by that meanes he might be not onely annointed himselfe, but also our annointer.

Psal. 133. 2.

Now the benefits which we receiue by his annointing are two. The first is, that all the elect when they are called to the profession of the Gospel of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as Saint Iohn saith, *He hath made vs kings and priests vnto his Father.* And Saint Peter out of Ioc, *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

Apoc. 1. 6.

Act. 2. 17.

The second benefit is, that all the faithfull receiue the same oyle, that is, the same spirit of God in some little and conuenient measure which he receiued aboue measure, as Saint Iohn saith, *The annointing which ye haue receiued of him dwelleth in you and teacheth you all things:* where by annointing is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, annointed with the same oyle wherewith Christ was annointed. And the holy oyle might not be giuen to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to thē that are Christs. Now then let vs all lay these things to our hearts, and extoll the vnspeakable goodnes of God that hath advanced vs to the dignitie of kings, priests, prophets, before him, and hath giuen his spirit vnto vs to inable vs to be so indeede.

1. Ioh. 2. 27.

Psal. 105. 15.

Exod. 30. 33.

Now follow the duties which are to be learned hence. And first, whereas all Christians receiue annointing from the holy one Christ Iesus, so become prophets in a sort, we must doe our endeaours, that the word of God may dwell plentifully in vs, and for that cause we must search the Scriptures, euen as hunters seeke for the game, and as men seek for gold in the very mines of the earth. There is nothing more vnbeseeming a man, then grosse ignorance a Christian. Therefore the author of the epistle to the Hebrues reprooues them, that whereas for the time they ought to haue bin teachers, they had neede againe to be taught the first principles of the word of God.

1. Ioh. 2. 20.

Dan. 9. 24.

Ioh. 5. 39.

Tō isuray.

Hebr. 5. 12.

Again, that portion of knowledge which we haue receiued of God is further to be applied to the benefit and good of others: this is that most pretious baulme that on our parts should neuer be wanting to the heads of men. And here euery man that is set ouer others must remember with-

Psal. 141. 5.

in the compasse of his calling and charge to instruct those that be vnder him so farre forth as possibly he can. Gouvernours of families must teach their children and seruants and their whole household the doctrine of true religion, that they may know the true God and walke in all his waies in doing righteousnes and iudgement. If householders would make conscience of this their dutie, and in some sort and measure prepare their families against they come to the publike congregation, the ministers of the Gospel with greater comfort and farre more ease should performe their dutie: and see farre more fruit of their ministetrie then now they doe. But whereas they neglect their dutie, fallely perswading themselves that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselves, in seruants and children and all. Lastly, by this we are admonished to take all occasions that possibly can be offered mutually to edifie each other in knowledge, saying among our selues (as it was foretold of these times) *Come, let vs goe vp to the mountaine of the Lord to the house of the God of Iacob, and he will teach vs his vvaies, and we will walke in his paths:* and withall, we should confirme each others, as Christ saith to Peter, *when thou art conuerted confirme thy brethren:* and be readie at all times to render an account of our faith and religion euen before our enemies when we are iustly called so to doe.

Isa. 2. 3.

1. Pet. 2. 5.

Psal. 4. 5.

Rom. 15. 16.

Psal. 141. 2.

Heb. 13. 15.

Rev. 5. 8.

Phil. 4. 18.

Psal. 51. 19.

Secondly, because we are set apart in Christ, to become spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number seuen. The first is an affiance whereby we rest vpon God, as Dauid saith, *Offer the sacrifice of righteousnesse and trust in the Lord.* The second is wholly to subiect our selues to the ministrie of the Gospel, that we may be changed and conuerted by it, as Paul saith, *That he ministred the Gospell to the Gentiles, that the offering up of them might be acceptable being sanctified by the holy Ghost.* The third is, all manner of prayers and supplications made vnto God. *Let my prayer,* saith Dauid, *be directed in thy sight as incense, and the lifting up of mine hands as an euening sacrifice.* The fourth is praising and thanksgiuing vnto God. *Let vs by him offer the sacrifice of praise alwaies to God, that is the fruit of the lippes which confesse his name.* And in the Revelation the golden vials full of odours are the prayers of the Saints. The fifth is the reliefe of our poore brethren according to our abilitie, as Paul saith, *I was euen filled after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice pleasant and acceptable to God.* The sixth is the deniall of our selues with a contrite and broken heart.

The

The seventh is, to resigne our selues, bodies, and soules wholly to the seruice of God: *Set your selues* (saith Paul) *to God, as they that are alive from the dead: & your members as weapons of righteousness vnto God.* In which words he alludes to the manner of the old Testament: when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle and set it before the altar, in token that he did resigne it vnto God: & so we for our parts must not giue our bodies and soules to become the instruments of sinne and satan, but we must haue them alwaies in readines, freely presenting them vnto God that he may haue the whole disposition of them according to his good pleasure, to the honour and glory of his name. Again, in the whole burnt offering all was consumed and turned to smoke, no man hauing benefite of it, to signifie, that we must giue our selues not in part but wholly to the seruice of God, euen to death if neede be. If this be so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnes, in the pleasures of their beastly sinnes, in idleness. For they offer themselues a sacrifice, not to God but to the deuill.

Thirdly, considering we are annointed to be spirituall kings euen in this life, we must walke worthy so great a calling. That this may be so, first of all such as are gouernours set ouer others, must rule not according to their wills and pleasures, but in the Lord: withall, doing homage to their head and king Christ Iesus himselfe. Secondly, we must euery one of vs rule and beare sway euen as kings ouer our own thoughts, wils, affections, ouer-mustering them as much as we possibly can by Gods word and spirit: withall, maintaining and proclaiming continuall warre against our corrupt natures, the deuill, and the world. And truly he which can beare rule ouer his owne heart, is a right king, indeede: and hauing receiued some measure of grace to raigne ouer himselfe in this life, he shall raigne for euer with Christ in the life to come. As for such as are carried away with the swinge of their corruptions, hauing blindness and ignorance to raigne in their mindes, rebellion in their wills and affections, loosenesse in their whole liues, they may carrie the outward forme and shew of Christians as long as they will, but indeede they are no spirituall kings but very bondemen: the strong man satan keepes as yet the hold of their heartes, and as Lord and king holdes vp his scepter there.

Lastly, seeing Christ is annointed with the most pretious baulme that euer was, and that for our sakes, he must be sweete & sanorie vnto vs, and all other things: must be as vnsauorie drosse and dung in regard of him.

Cant. 1. 3.

Isai 11. 3.

Psal. 45. 8.

We must in this case indeauour to say as the spouse of Christ doth: *Because of the fauour of the good oyntments, thy name is an oyntment poured out: therefore the virgins loue thee.* O that we could *fauour in the feare of God*, that we might seele *hauv* all his garments *smell of myrrhe, aloes, and cassia, comming forth of his iuorie pallaces vnto vs.* And because the holy oyntment of Christ is poured forth vpon all his members to make them fauorie and sweet in the presence of God, let vs make conscience of all manner of sinne, least by the poison and stinke thereof, we infect not onely our selues, but all the creatures of God which we vse, yea heauen and earth it selfe. It stands not with equitie that after we haue beene embaulned & sweetened by the pretious merits of Christ that we should make our selues two-footed swine, to returne to the mire of our olde sinnes.

Ioh. 10. 31.

A.C. 1. 8. 5.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the sonne of Marie be Christ or no; as S. Iohn saith, *These things are vwritten, that ye might beleene that Iesus is the Christ the Sonne of God, and that in beleening ye might haue life euertlasting.* This conclusion was denied by the Iewes, but auouched and confirmed both by Christ and by his Apostles; and their principall argument was framed thus. He which hath the true notes of Christ is the Melsias or Christ indeede: but Iesus the Sonne of Marie hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the propheties of the olde testament: the assumption is confirmed in the writings of the new testament: and the principall reasons of the confirmation are couched in the articles which concerne the second person. The conclusion followes, and is set downe as I haue said, in the knitting together of the titles, Iesus and Christ.

Non autem
tamen
videtur.

Thus much of the second title: now follows the third, *his onely Sonne*: that is, the onely sonne of the first person the Father. In this title we must consider two things: the first, that he is the Sonne of God: the second, that he is the onely Sonne of God. Touching the first, Christ is called the Sonne of God, because he was begotten of the father. Now for the opening of this eternall generation, we must consider three points: the thing begotten, the manner of begetting, and the time. For the thing it selfe, it is Christ; who must be considered two waies, as he is a sonne, and as he is God. As he is a sonne, he is not of himselfe, but the sonne of the father begotten of him: neuertheless as he is God, he is of himselfe neither begotten nor proceeding; for the essence or godhead of the father is of it selfe without

without all beginning; but the Godhead of the sonne is one and the same with the godhead of the father: because by what godhead the father is God, by the same and no other the sonne is God: therefore the sonne, as he is God, he is God of himselfe without beginning euen as the father. Whereupon it followes, that the sonne is begotten of the father as he is a sonne, but not as he is God.

The manner of this generation is this. The sonne is begotten of the substance of the father not by any *fluxe*, as when water is deriued from the head of the spring to the channell: nor by *decission*, as when a thing is cut in pieces: nor by *propagation*, as when a grift is transplanted into a new stocke: but by an vnspcakable *communication* of the whole essence or Godhead from the father to the sonne; in receiuing whereof the sonne doth no more diminish the maiestie or godhead of the father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nicene hath said well, that *the sonne is of the father as light of light not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or ende: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the sonne begotten are coeternall, and therefore equall in time. Wisdome in the Proverbs (which with one consent of all diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternitie. But it may be alleadged to the contrarie, that the saying of the father, *This day haue I begotten thee*, is Prov. 8. 24. expounded by Paul of the time of Christs resurrection. *Answer.* We Psal. 2. 7. must distinguish betweene generation it selfe, and the manifestation of it: Act. 13. 30, 33. and of the second must the place be vnderstood, which was indeede accomplished at the time of Christs resurrection in which he was mightily Rom. 1. 4. declared to be the sonne of God, and though this be so, yet the generation it selfe may be eternall. If any man alleadge further that the person which begetteth must needs goe before the person begotten, the answer is, that there is a double *prioritie*; one of *order*, the other of *time*: now in the generation of creatures there is prioritie both of order & time: but in the generation of the second person in trinitie there is prioritie of order alone: the father being first, the sonne second, without prioritie of time: because they both in that respect are equall, and neither is before or after other: because the beeing or subsisting of the persons is not measured by time.

Hence it followeth necessarily, that Iesus Christ is true God: and the whole

Phil. 2. 6.
Ioh. 1. 6. 15.
Num. 14. 26.
27.
1. Cor. 10. 9.
Psal. 103. 15.
cum Ioh. 1. 3.
1. Ioh. 5. 20.
Ioh. 1. 1. and
3. 38.

Math. 18. 20.
& 26.

Ioh. 5. 17.

Phil. 2. 10.

Ioh. 1. 1.
Hebr. 1. 3.
Ioh. 5. 25.
2. Cor. 13. 3.
Ioh. 17.

whole tenour of the Scriptures confirme it sufficiently. I. he is made equall to God the father, who *beeing in the forme of God thought it no robbery to be equall vwith God*: againe, *All things that the father hath are mine*. The children of Israel are said to haue tempted Ichova: and Paul saith, that he whome they tempted was Christ. Ichova founded the earth, and the same is said of Christ. II. Christ the sonne of God is by name called God *Iesus Christ is very God and life eternall*. III. The properties of the godhead are ascribed vnto him. He is eternall, because he was then when there was no creature. *In the beginning vvas the word*: and, *before Abraham was I am*. He is omnipresent, *where two or three are gathered together in my name, there am I in the midst amongst them*. Lastly he is omnipotent, *what soeuer things the father doth, the same doth the sonne also*. IV. The works of creation and preferuation are as well ascribed to the sonne as to the father. By him the father made the world, and he beareth vp all things by his mightie power: and miracles, which are works either aboue or against the order of nature peculiar to God, were done by Christ. V. Diuine worship is given to him: for he is adored, invoted, and beletued in, as God the father. To him is given a name, *at which every knee doth bow, of things in heauen, and things in earth, and things vnderneath the earth*.

As for the reasons which be alleadged to the contrarie, they are of no moment. I. *Obiect*. The word of God can not be God: the sonne is the word of the father: therefore he is not God. *Answer*. The word is taken two waies: first for a *sounding word* standing of letters and syllables vterred either by God or by the creatures: now on this manner Christ is not the word of God. Secondly there is a *substantiall word*, which is of the substance of him whose word it is. And thus Christ is the word of God the father. And he is so tearmed, I. in respect of the father: for as reason and speech hath his beginning from the minde without any passion in the mind, so hath he beginning from the father. And as the speech is in the minde and the minde in the speech, so the father is in the sonne, and the sonne in the father. II. In respect of all creatures. The father doth all things by the sonne: by whose powerfull word the world was made, is now preferued and shall be abolished. III. In respect of the Church. For the father by him speakes vnto vs both in the outward ministerie of the word, and by the inward operation of the spirit: and againe we by him speake to the father.

II. It may be objected thus, God hath no beginning from any other: Christ hath beginning from the father: therefore he is not God. *Answer*.

Christ

Christ must be considered both in regard of his godhead and in regard of his person: in regard of his godhead he came not of any but is of himselfe, as well as the father is: yet in regard of his person he is from the father, who is a beginning to the rest of the persons, both in respect of order (for the Scripture saith not: the holy Ghost, the Sonne, the Father: but the Father, the Sonne, the holy Ghost) as also in respect of the communication of the Godhead. And whereas it is said that God is of himselfe, if the name God; be taken for the Godhead it selfe absolutely, considered, it is true: but if it be taken for any particular person in the godhead, it is false. *III. Obiect.* None is greater then God: but the father is greater then Christ, for so he saith, *the father is greater then I.* *Ans.* ^{Ioh. 14.} Christ there speakes of himselfe as he was a man abased in the forme of a servant: in which respect he is lesse then the father, who neuer was incarnate and abased in our nature. And though Christ in respect of his nature assumed be inferior to the father, yet doth it not hinder but that he may be equall to him; as he is the second person in trinitie, or as he is God by one and the same Godhead with the father. *IV. Obiect.* He that is made of God this or that, is not God: but Christ is made of God, as Paul saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans.* ^{1. Cor. 1. 30.} Christ is said to be made, not because there was any beginning of his godhead, or any change or alteration in his person: but because in the eternall counsell of the father, he was set apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were consecrated and ordained thereunto in his baptism: he is made therefore in respect of his office, but not in respect of his person, or nature. *V. Obiect.* God hath no head, Christ hath an head, as Paul saith, *God is Christs head.* *Ans.* ^{1. Cor. 11. 3.} God, that is, the father, is head of Christ, not as he is God simply, but as he is *God incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe. *VI. Obiect.* He which gives vp his kingdome is not God, Christ gives vp his kingdome. *Then,* saith Paul, *shall be the end, when he hath deliuered vp the kingdome to God even the father.* *Ans.* ^{1. Cor. 15. 24.} Christ is king two waies, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the father and the holy Ghost: but as he is Mediatour, in the ende of the world when all the companie of the elect are gathered, his kingdome shall cease not simply but in respect of the outward manner of administration: for the execution of civill and ecclesiasticall functions shall cease. And whereas in the same place, it is saide that Christ shall be subiect vnto God eternally after the ende, it must be vnderstood partly in regarde of the assumed

Math. 28. 19
Principium
ordinis & ori-

ginis.

Ioh. 14.

1. Cor. 1. 30.

1. Cor. 11. 3.

1. Cor. 15. 24.

ver. 13.

Rom. 8. 29.
Col. 1. 15.

Gen. 49. 3.
Deut. 32. 17.

assumed manhood, partly in respect of his mysticall bodie the Church most neerely ioyned vnto him in heauen. *VII. Object.* The first borne of euery creature, and of many brethren, is a creature & not God: but Christ is the first borne of euery creature, and of many brethren. *Answer.* He is called the first borne by resemblance or allusion to the first borne in the old testament: for as they were principall heires hauing double portions allowed them; and the chiefe or gouernours of the familie: so Christ is made heire of the world, and the head of Gods familie which is his Church elected and adopted in him. And againe he is called the first borne of euery creature, because he was begotten of the substance of his father before any creature was made, and therefore it is not here said that he was first created, but first begotten.

By the reasons which haue bin alleadged, as also by the insufficiencie of the contrarie arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouths of all Atheists, and to satisfie all wauering and doubting minds, I will adde one reason further. The gospel of S. Iohn was chiefly penned for this end, to prooue the deitie of Christ: and among other arguments alleadged, this is one, that Christ gaue a resolute and a constant testimonie of himselfe, that he was the sonne of God, and very God. Now if any man shall say, that fundrie persons since the beginning of the world haue taken vpon them and that falsly, to be gods: I answer, that neuer any creature tooke this tide and honour vpon him to be called *God*, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the deuill tolde our first parents that by eating the fruit of the tree of knowledge of good and euill, they should be as gods knowing good and euill: now, they beleued him, and affected diuine honour, but what came of it? surely Adam with all his posteritie is shut vp for this very cause vnder eternall damnation. Herod likewise araied in royall apparell, and sitting on the iudgement seat, made an oration to the men of Tyre and Sidon, who gaue a shout, saying, *the voyce of God, and not of man*. Now because he tooke the glorie of God to himselfe, and did not returne it to him to whome it was due, immediatly the angel of the Lord smote him. And so, if Christ had bin but a meere man, and not very God, as he auouched, vndoubtedly the hand of God would haue bin vpon him likewise for his confusion: but when he suffered for vs, and bare the punishment due for our sinnes, he most triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiphas, and vpon all those that were enemies to him, and to his Church afterward, and that partly in life and partly in death.

Where-

Wherefore considering God can not abide that his glorie should be giuen to any creature, and seeing for that cause he takes reuenge on all those that exalt themselues to be gods, it remaines that the testimonie which Christ gaue of himselfe that he was God, is vntallibly true, and without all question to be beleueed of vs. And to conclude, I would haue all the deuills in hell with the cursed order of Lucians, Porphyrians, and Atheists whatsoeuer to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospel that is as contrarie to mans reason, will, and affections, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God indeede, as he professed himselfe to be.

There be sundrie special reasons wherfore it was necessarie that Christ should be God. I. There is none which can be a Sauour of bodie and soule but God. *I euen I am the Lord, and besides me there is no Sauour.* Isa. 43. 11.
And, I am the Lord the God from the land of Egypt, and thou shalt know no God but me: for there is no Sauour beside me. Ose 13. 4.
 II. There must be a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therefore the punishment of sinne must be infinite: and hence it followeth, that he which suffereth the punishment beeing man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, and make a sufficient satisfaction.
 III. He that must be a Sauour, must be able first to deliuer men from the bondage of their spirituall enemies, namely sinne and Satan: secondly to restore the image of God lost by the fall of Adam, and to conferre righteousness and life euermore: thirdly to defend them from hell, death, damnation, the flesh, the deuill, the world: fourthly to giue them full redemption from all their miseries both in bodie and soule, and to place them in eternall happines: all which none can doe, but he which is very God. IV. It was the pleasure of God, to shew his incomprehensible goodnes in this, that his grace should not onely be equall to our sinne, but also by many degrees goe beyond it. And therefore the first Adam beeing but a meere man, the second Adam must be both God and man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our miserie and discomfort was by the fall of the first.

Hitherto we haue shewed how Christ is the sonne of God: now let vs come to the second point, namely that he is the *onely sonne of God.*

Ioh. 1.

Ioh. 1. 18.
Rom. 8. 32.

And he is so tearmed because he is the sonne of the father, in a speciall manner, so as nothing can be the sonne of God as he is. Angels indeede are tearmed the sonnes of God, but that is onely in respect of their creation: and all that beleue in Christ are the sonnes of God by adoption, being receiued into the family of god which is his church by the merit of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and no person) is the sonne of God by the grace of personal vnion, and not by nature or by adoption. Lastly Christ as he is the second person in trinitie, the eternall word of the father, coeternall and consubstantiall with him, is also the sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as he was begotten of the very substance of the father before all worlds: and therefore he is called the *proper* and *only begotten* sonne of God. It may be objected on this manner. If the father beget the sonne, he doth it either willingly, or against his will: if willingly, then the sonne is begotten by the freewill of the father, and no sonne by nature. *Answer.* The father did communicate to the sonne his whole Godhead *vuillingly* without constraint, yet not by his will: and therefore he is the sonne of the father by nature, *not by vuill*. It may be further said, that if Christ be the sonne of God by nature, as he is the essentiall word of the father, and by personall vnion as he is man, then is he not one but two sonnes. *Answer.* As he is but one person, so is he but one sonne: yet not in one but in two respects: two respects make not two things, whereas one and the same thing not altered but still remaining one may admit sundrie respects.

Ioh. 1. 12.

Matth. 5. 9.

Rom. 8. 17.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesus is the sonne of God, it serues as a meanes to make miserable and wretched sinners that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as Saint Iohn testifieth. Now what a benefit is this to be the childe of God, no tongue can expresse. Christ saith, *Blessed are the peacemakers*: but why are they blessed? *for*, saith he, *they shall be called the sonnes of God*. Whereby he testifieth that the right of adoption is a most excellent priuledge; and not without cause. For he which is the childe of God, is spiritually allied to Christ, and to all the Saints and seruants of God both in heauen and earth, hauing his owne redeemer for his elder brother, and all his members as his brethren and sisters: yea if we be Gods adopted children, we are also heires, euen heires of God, and heires annexed with Christ. Well, how great soeuer this

this prerogatiue is, yet fewe there be that rightly way it and consider of it. Children of noble men and Princes heires are had in account and reputation of all men, they are the very speach and wonder of the world. But it is a matter of no account to be the sonne of God and fellow-heire with Christ. The dearest seruants of God haue bin esteemed but as the offscouring of the world. And no meruaile, for they which are after the flesh, fauour the things of the flesh. Few men haue their vnderstandings inlightened to discern of such spirituall things as these are, and therefore are they little or nothing regarded. A blinde man neuer seeing the sonne, is not brought to wonder at it: and earthly minded men neither seeing nor feeling what an excellent thing it is to be the child of God, can not be brought to seeke after it. But let all such as feare God enter into a serious consideration of the vnspeakable goodnes of god, comforting themselves in this, that God the father hath vouchsafed by his owne sonne to make them of the vassals of satan, to be his owne deere children.

Now follow the duties which are two. First, we beleue that Iesus Christ who was to be the Sauour of mankind, must needs be God: what is the reason hercof? surely because no creature, no not all the creatures in heauen & earth were able to saue one man: so vile, wretched, & miserable is our estate by Adams fal. And therefore the sonne of God himselfe pitied our estate, and beeing king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sinnes, which otherwise euery one of vs should haue suffered both in bodie and soule worlde without ende. To make this more plaine, let vs suppose that some one hath committed an offence against a prince; and the trespasse to be so grievous, that no man can appease the kings wrath, saue onely the kings onely sonne; and which is more, the kings sonne himselfe can not release him, vnlesse he suffer the punishment for him in his owne person, which is due vnto the malefactor. Now what is to be thought of this mans estate? surely all men will say that he is in a most miserable taking, and that his trespasse is notorious: and so it is with euery one of vs by nature, whatsoeuer we are. No man could saue our soules, no not all the angels in heauen, vnlesse the king of heauen and earth the onely sonne of God had come downe from heauen and suffered for vs, bearing our punishment. Now the consideration of this must humble vs and make vs to cast down our selues vnder the hand of God for our sinnes, and pray continually that the Lord would send some Moses or other which might

smite the rocks of our hearts, that some teares of sorrow and repentance might gush out for this our woefull miserie.

Secondly, whereas God the father of Christ gaue his onely sonne to be our Sauour, as we must be thankfull to God for all things, so especially for this great and vnspeakeable benefite. Common blessings of God, as meate, drinke, health, wealth, and libertie, must at all times moue vs to be thankfull: but this, that Christ Iesus the onely sonne of God, redeemed vs beeing vtterly lost, this I say, must be the mayne point of all our thankfulness: but alas, mens hearts are so frozen in the dregges of their sinnes, that this dutie comes little in practise now adays. When our Sauour Christ censed tenne lepers, there was but one of them that returned to giue him thanks: and this is as true in the leprosie of the soule, for though saluation by Christ be offered vnto vs daily by Gods ministers, yet not one of tenne, nay scarce one of a thousand giues praise and thanks to God for it, because men take no delight in things which concerne the kingdom of heaven, they thinke not that they haue neede of saluation, neither doe they feele any want of a Sauour. But we for our parts must learne to say with David, *what shall I render vnto the Lord for all his benefits*: yea we are to practise that which Salomon saith, *My sonne giue me thy heart*: for we should giue vnto God both bodie and soule in token of our thankfulness for this wonderfull blessing that he hath giuen his onely sonne to be our Sauour, and we are to hold this for truth, that they which are not thankfull for it, let them say what they will, they haue no soundnes of grace or power of religion at the heart.

Psal. 116. 12.

Prov. 23. 26.

And thus much of the third title. The fourth and last title is in these words, *our Lord*. Christ Iesus the onely sonne of God is our Lord three waies: first by creation, in that he made vs of nothing, when we were not: secondly he is our Lord in the right of redemption. In former times the custome hath bin that whē one is taken prisoner in the field, he that paies his rancome shall become alwaies after his lord: so Christ when we were bondslaves vnder hell, death, and condemnation, paid the rancome of our redemption, and freed vs from the bondage of sinne and satan, and therefore in that respect he is our Lord. Thirdly he is the head of the Church (as the husband is the wifes head,) to rule and gouerne the same by his worde and spirite. And therefore in that respect also Christ is our Lord.

And thus much for the meaning. Now follow the duties. And first of all, if Christ be our soueraigne Lord, we must performe absolute obediēce vnto him, that is, whatsoever he commands vs, that must we doe. And I

say

lay absolute obedience, because Magistrates, Masters, Rulers, and fathers may command, and must be obeyed, yet not simply; but so farre forth as that which they command doth agree with the word and commandment of God; but Christs will and word is righteousness it selfe, and therefore it is a rule and direction of all our actions whatsoever: and for this cause he must be absolutely obeyed. Thus he requires the obedience of the morall law: but why? because *he is the Lord our God*. And in *Exo 4.10.* Malachie he saith, *If I be your Lord, where is my feare?* And againe, we must resigne both bodie and soule, heart, minde, will, affections, and the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the bodie, but of the spirit and soule of man: he must therefore haue homage of both. As we adore him by the knie of the bodie, so must the thoughts and the affections of our hearts haue their knees also to worshipspe him, and to shew their subiection to his commandments. As for such as doe hold him for their Lord in word, but in the meane season will not endeavour to shew their loyaltie in all manner of obedience, they are indeede no better then sturke rebels. Secondly, when by the hand of Christ strange iudgements shall come to passe, as it is vsual in all places continually: we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer al his creatures: all things are in his hands, and he may doe with his owne whatsoever he will; and therefore we must rather feare and tremble whensoever we see or heare of them. So Dauid saith, *I was dumb and opened not my mouth because I was afraid of thee.* And againe, *My legs trembled for feare of thee, and I am afraid of thy iudgements.* Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of his word and by prayer: the reason is this, because he is Lord ouer all; and therefore from his word we must fetch direction to teach vs whether we may vse them or not; and when and how they are to be vsed: and secondly we must pray to him, that he would giue vs libertie and grace to vse them aright in holy maner. Also we are so to vse the creatures and ordinances of God, as being alwaies readie to giue an account of our doings at the day of iudgement: for we vse that which is the Lords, not our owne; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glorie of God, and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honour, fauour, or whatsoever; then looke thou vse it so, as thou maist be alwaies readie to make a good account thereof vnto Christ. Lastly, euery

Exo 4.10.

Mal. 1.6.

Psal. 119.

130. 2. 3. 4. 5.

1. Cor. 10. 2. 6.

1. Tim. 4. 8.

1. Tim. 4. 8.

A.C. 7.

one must in such manner lead his life in this world, that at the day of death he may with chearefulness surrender and giue vp his soule into the hands of his Lord, and say with Steuen, *Lord Iesus receive my soule*. For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keepe it as that thou maist in good manner restore it into the hands of God at the end of thy life. If a man should borrow a thing of his neighbour, and afterward hurt it and make a spoile of it, he would be ashamed to bring it againe to the owner in that maner, and if he doe, the owner himselfe will not receiue it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death; and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyful heart at the day of death we may commend our soules into the hands of our Lord Christ Iesus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truly, must first be assured of the pardon of his owne finnes, which a man can neuer haue without true and vnfeined faith and repentance: wherefore while we haue time, let vs purge and cleanse our soules and bodies, that they may come home againe to God in good plight.

And here all gouernours must be put in mind that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is Pauls reason, *Remasters (saith he) doe the same things vnto your servants, putting away the threatening, and know that when your master is also in heauen, neither is there respect of persons with him*. Inferiours againe must remember to submit themselves to the authoritie of their gouernours, especially of magistrates. For they are set ouer vs by our soueraigne Lord and King Christ Iesus: as Paul saith, *Let every soule be subiect unto the higher powers. For there is no power but of God, and the powers that be ordained are of God*. And againe, *Servants be obedient to your masters according to the flesh, with feare and trembling, in singleness of your hearts, as vnto Christ*.

The comfort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, & our Lord especially whom he hath created and redeemed, we neede not to feare what the deuill or wicked men can do vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the body & do no more: but we must cast our feare on him that is Lord of body and soule, and can cast both to hell.

Mat. 10. 28.

Thus much of the fourth title. Now followes Christs incarnation, in these

these words, *Conceived by the holy Ghost, borne of the Virgin Marie.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul saith, *Without controuersie great is the mysterie of godlines, vvhich is, God is made manifest in the flesh, justified in the spirit, &c.* 1.Tim.3.16.

And that we may proceed in order, in handling them, I will first speak of the incarnation generally, & then after come to the parts therof. In generall we are to propound fīue questions, the answering whereof will be very needfull to the better vnderstanding of the doctrine following.

The first question is, who was incarnate, or, made man? *Answer.* The second person in Trinitie, the sonne of God alone, as it is set downe in this article according to the Scripture. S. Iohn saith, *The Word was made flesh: & the angel saith, The holy one which shall be borne of thee, shall be called the sonne of the most high.* And Paul saith, *that Christ Iesus our Lord was made of the seed of Abrahā according to the flesh.* And there be sundry reasons, why the second person should rather be incarnate then any other.

I. By whom the father created all things, & man especially; by him man being fallen is to be redeemed, & as I may say, recreated: now mā was at the first created of the father by the sonne: & therefore to be redeemed by him.

II. It was most conuenient, that he which is the essential image of the father, should take mans nature that he might restore the image of God lost & defaced in mā, but the second person is the essential image of the father, & therefore he alone must take mans nature. III. It was requisite that that person which was by nature the sonne of God, should be made the sonne of man, that we which are the sonnes of men, yea the sonnes of wrath, should againe by grace be made the sonnes of God: now the second person alone is the sonne of God by nature, not the father, nor the H. Ghost.

As for the father, he could not be incarnate: For to take flesh is to be sent of an other, but the father cannot be sent of any person, because he is from none. Againē, if the father were incarnate, he should be father to him which is by nature God, and the sonne of a creature, namely the Virgin Marie, which things can not well stand.

And the holy Ghost could not be incarnate: for then there should be more sonnes then one in the Trinitie, namely the second person the sonne of the father, and the third person the holy Ghost, the sonne of the Virgin Marie.

It may be objected to the contrarie on this manner, The whole diuine essence is incarnate, euerie person in Trinitie is the whole diuine essence, therefore euerie person is incarnate. *Answer.* The whole Godhead indeede is incarnate, yet not as it is absolutely considered, but so farre forth

as it is restrained and limited to the person of the sonne; and to speake properly, the godhead it selfe is not incarnate, but the very person of the sonne subsisting in the Godhead. And though all the persons be one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the father or of the holy Ghost: as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in euery part: and yet the soule can not be said to vse reason in the feete or in any other part, but onely in the head.

Again it may be alledged; that the incarnation being an outward action of God to the creature, is not proper to the sonne. For the rule is, that all outward actions of God are common to all the persons in Trinitie equally. *Answe.* The incarnation stands of two actions, the first is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the father: and this action is common to all the three persons equally: the second is the limiting or the receiuing of it into the vnitie of any person, and in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose Augustine speaketh, *That creature (saith he) which the Virgin conceived and brought forth, though it appertains to the person of the sonne alone, yet was it made by the whole Trinitie:* as when three men weaue one and the same garment, and the second onely weares it.

The second question is, what manner of man the sonne of God was made? *Answe.* He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that he took not vnto him the generall forme or *idea* of mans nature conceived onely in minde, nor the common nature of man as it is existing in euery man: but the whole nature of man, that is, both a bodie and a reasonable soule, existing in one particular subject. I say further that he was and is a true and perfect man, being in euery thing that concernes mans nature like to Adam, Abraham, David, and all other men, sauing onely in sinne. For first of all he had the substance of a true bodie and of a reasonable soule: secondly, the properties of bodie and soule: in the bodie, length, breadth, thicknesse, circumscription, &c. in the soule, the faculties of vnderstanding both simply and compounde: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, moouing, growing, eating, digesting, sleeping, &c. Thirdly, he took vnto him the infirmities

of.

• Inchoative
communis, re-
mouetur non:
sic scholastici.

Aug. in Ench.
ad Lau. 4. 8.

• In uno indi-
viduo.

of mans nature, which are certaine naturall defects or passions in body or mind, as to be hungry, thirsty, weary, sadde and sorrowfull, ignorant of some things, angry, to increase in stature, and wisdom, and knowledge, &c. yet this which I say must be vnderstood with two caveats. The first is, that infirmities be either certaine vnblameable passions, or else such defects as are finnes in themselves: now Christ takes the first onely, & not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be found in euery man that comes of Adam: as to be botne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertaine to some particular men, and not to all, and arise of some priuate causes & particular iudgements of God, as to be borne a foole, to be sick of an ague, consumption, dropsie, pleurisie, and such like diseases. Now the first sort be in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though he tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was that hee might shewe himselfe to be very man indeede, also that hee might suffer for vs both in body and soule, and that he might giue vs an example of patience in bearing all manner of cull for Gods glory and the good of our neighbour.

Now the things which may be alledged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As first, because Christ appeared in the forme of a man in the old Testament; being no man: therefore he did so at his comming in the new testament: but the reason is not like. For Christ in the old Testament as the angell of his father in some speciall affaires, tooke vnto him the body of a man for some space of times but he did not receiue it into the vnitie of his person: but laid it downe when the businesse which he enterprised with me was ended. Now in the fulnesse of time he came from heauen, as the angell of the couenant, and for that cause he was to vnitie into his owne person the nature of man, which thing was neuer done before. And when as Paul saith that Christ *came in the similitude of sinnefull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shewe; but to testifie, that being a true man which was indeed void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For Paul doeth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but

*Ignorantia
vera privatio
non non prout
dispositio.*

Gen. 18.9.13.

Rom. 8.3.

but of the flesh of sinne or sinnefull flesh.

The third question is, why the sonne of God must become man? *Ans.* There be sundry reasons of this point, and the most principall are these. First of all it is a thing that greatly standes with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: now sinne was committed in mans nature: Adam sinned first and in him all his posterity: therefore it is very necessary that in mans nature there should be a satisfaction made to Gods iustice, and for this cause the sonne of God must needs abase himselfe & become man for our sakes. Secondly, by the right of creation every man is bound in conscience to fulfill euen the very rigour and extremitie of the morall law. But considering man is now fallen from his first estate and condition, therefore it was requisite that the sonne of God should become man, that in mans nature he might fulfill all righteousness which the law doth exact at our hands. Thirdly, he that is our redeemer must die for our sinnes for there is no remission of sinnes without shedding of blood: but Christ as he is God can not die. For no passion can befall the Godhead. Therefore it was needfull that he should become man, that in mans nature he might die and fully satisfie Gods iustice for mans offence. Lastly he that must make reconciliation betweene God and man, must be such an one as may make request or speake both to God & man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended the other offending. Therefore it is necessary that Christ should not onely be God, to speake vnto the father for vs and to present our prayers vnto him; but also man, that God might speake to vs, and we to God by Christ. For howsoever before the fall, man could speake to God euen face to face, yet since the fall, such feare possesseth mans corrupt nature that he can not abide the presence of god, but flyeth from it.

Now whereas I say that it was necessary that the sonne of God for the causes before alledged must become man: the necessity must be understood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God he was able to haue laide downe an other kinde of way of mans redemption, then by the incarnation of the sonne of God: and he appointed no other way, because he would not.

Thus much of the Incarnation in generall. Now follow the duties which arise of it. And first we are taught hereby to come to Christ by faith, and with all our hearts to cleaue vnto him. Great is the deadnesse and sluggishnesse of mans nature: for skarse one of a thousand care for him,

him, or seeke vnto him for righteousnesse and life everlasting. But we should excite our selues every way to drawe neare to him as much as possibly we may: for when he was incarnate, he came neare vnto vs by taking our nature upon him, that wee againe whatsoeuer we are, might come neare vnto him by taking vnto vs his *diuine nature*. *Againe, when Christ was incarnate, hee was made bone of our bone, and flesh of our flesh: and therefore proportionally we must labour to become bone of his bone, and flesh of his flesh: which wee shall be, when wee are mystically vsited vnto him by faith, and borne anew by his spirite. Moreover Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spurte to pricke vs forward still more and more to come to Christ.* *2. Pet. 1. 4.*

Secondly, Christes incarnation must be a patterne vnto vs of a most wonderfull and strange humilitie. For as Paul saith, *Being in the forme of God and thinking it no robbery to be equall with God, made himselfe of no reputation, and took on him the forme of a servant: and humbled himselfe and became obedient to death, even to the death of the crosse.* Yea so far forth abased he himselfe, that (as David saith) he was a *worme and no man*. And this teacheth vs to lay aside all selfe-loue and pride of heart, and to practise the duties of humility, as the Apostle exhorts the Philippians in the same place: and that shall wee doe when we beginne to cast off that high opinion which every man by nature conceiue of himselfe, and become vile and base in our owne eyes. Secure and drowsie protectants thinke themselves blessed, and say in their hearts as the Angell of the Church of Laodicea saide, *I am rich and increased with gold, and have neede of nothing*; whereas indeede they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possesseth the mindes of our ignorant people, who chaunt it in the verie same tune, saying, that God loues them, and that they loue God with all their hearts, and their neighbours as themselves: that they haue perfect faith in Christ, and euer had, not once so much as doubting of their saluation: that all is well with them, and that they are past all danger whatsoever, in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their owne excellencie. And truly so long as this ouerweening of our owne righteousnesse raignes in our heartes, let Preachers speake and say what they will, we can neuer become

become followers of Christ in the practise of humility. Some will say peradventure, that they neuer had any such opinion of their owne righteousnesse; but I answer againe, that there was neuer yet any man descending of Adam, saue Christ; but he had this proude phantasie ruling and reigning in him, till such time as God gaue grace to chaunge and alar his heart: and this inward pride the lesse we discern it the more it is: & the more we discern it the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see it and to feele it, and to strue against it, casting downe thy selfe for thine owne misery after Christes owne example, who being God abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of God, till thou be emptied of selfe-loue and selfe-liking. For this cause let vs purge and empty our selues of all conceit of our owne righteousnesse that God may fill our hearts with his grace.

Furthermore, the Incarnation of Christ is the ground and foundation of all our comfort, as the names of Christ seruing to expresse the same doe testifie. Iaakob in his last Testament, saith, that *the scepter shall not depart from Iudah till Shilo, that is, the Messias come*. Now the name *Shilo* signifieth the tunic or skinne that lappeth the infant in the mothers wombe, called by the Physicians *the Secundine*: and by a kind of figure it is put for the Sonne of God in the wombe of the virgine, made man. And Iob to comfort himselfe in his affliction saith, *I know that my redeemer li- ueth*. Now the word which he useth to signifie his redeemer by, is very emphaticall, for it signifieth a kinsman neare allyed vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet Elai calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partition severing vs from him: yet neuertheless the same is restored to all that belecue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men and men to God: yea by Christ we are brought to God and haue free access vnto him, and againe in him we apprehend God and are made one with him.

And further whereas Christ beside our nature rooke our infirmities also, it is a wonderfull comfort vnto Gods Church: for it shewes, that he is not onely a Sauour, but also a very compassionate and pitifull Sauour. As the holy ghost saith, *In all things it became Christ to be like vnto his brethren that he might be mercifull and a faithfull high priest in things concerning*

Gen. 49. 10.

P. Galatin. de
oculis cathol.
veritat. l. 4. c. 4.

God

Isai. 59. 2.
Coloss. 1. 21.

Heb. 2. 17.

concerning God. Let a man be sicke of a grieuous diseale, and let a friend come that hath bene troubled with the very same diseale, he will presently shewe more compalsion then twenty others: and so Christ hauing felt in his owne soule and body the anguish and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, euermore being prest and ready to relieue vs in all our miseries. In the daies of his flesh he wept ouer Ierusalem when hee saw it a farre off, because she continued in her old sinnes, & did not know the time of her visitation: and no doubt, though now he be exalted in glory in heauen, yet his compalsion to his poore members vpon earth is no whit diminished.

Now we come to speake of the Incarnation more particularly: & the Creede yet further expresseth it by two parts; the first is the conception of Christ in these wordes, *Conceiued by the Holy Ghost*: the second is his birth, in the words following, *Borne of the virgine Mary.*

The conception of Christ is set downe with his efficient cause, the holy ghost; as the Angell said to Ioseph, Feare not to take Mary for thy wife, *for that which is conceived in her is of the holy ghost.* Here it may be demanded why the conception of Christ should be ascribed to the Holy Ghost alone, which is common to all the persons in Trinity, as all other such actions are. *Ans.* It is not done to exclude the Father or the Sonne himselfe from this worke: but to signifie that it comes of the free gift & grace of God (which commonly is tearmed by the holy Ghost) that the manhood of Christ being but a creature, should be advanced to this dignity, that it should become a part of the sonne of God. And againe, the Holy Ghost is the authour of this conception in a speciall manner: for the father and the sonne did cause it from them both immediatly.

Mat. 1. 20.

1.

August. ench.
cap. 37. 39.

2.

In the conception of Christ wee must obserue and consider three things. The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the godhead. And howsoeuer I distinguish these three for orders sake, yet must we know and remember, that they are all wrought at one and the same instant of time. For when the holy ghost frames and sanctifies the manhood in the wombe of the virgine: at the very same moment it is receiued into the vnity of the second person.

In the framing of Christes manhood two things must be considered, the *matter* and the *manner*. The matter of his body was the very flesh and blood of the virgine Mary; otherwise he could not haue bene the sonne of Dauid, of Abraham, and Adam according to the flesh. As for his

Ioh. 3. 13.

1. Cor. 15.

his soule, it was not deriued from the soule of the virgine Mary as a part thereof, but it was made as the soules of all other men be, that is, of nothing, by the very power of God, and placed in the body: both of them from the first moment of their being, hauing their substance in the person of the sonne. And here we must take heed of two opinions: the first is of the Anabaptists, which hold, that the flesh of Christ came downe from heauen, and passed through the virgine Mary as through a pipe, without taking any substance from her: the places which they alledge for the purpose are manifestly abused. For whereas Christ saith of himselfe that he *descended from heauen*, his speech must be vnderstood in respect of his godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here upon earth. And whereas Paul calleth him *heavenly and the Lord from heauen*, it is not in respect of the substance of his body, but in respect of the glorious qualities which he receiued after this resurrection. The other opinion is of the Papists, that holde the breade in the sacrament to be turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the virgine Mary.

Luk. 1. 35.

Iud. 14. 6.

Act. 1. 8.

Luk. 24. 49.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous, not by generation according to the ordinary course of nature, but by an extraordinary operation of the holy ghost aboue nature: and for this cause, it is not within the compasse of mans reason either to conceiue or to expresse the manner and order of this conception. The Angell ascribes two actions to the holy ghost in this great worke; the one to come vpon the virgine Mary; the other, to *ouershadow her*. by the first is signified the extraordinary worke of the holy ghost in fashioning the humane nature of Christ, for so much the phrase^b elsewhere importeth. The second signifieth, that the holy ghost did as it were^c cast a cloude ouer her, to teach vs, that wee should not search ouer much into the mystery of the Incarnation.

It may be objected against this which hath bene said, that if Christ be in this manner conceined by the holy ghost, then the holy ghost shall be father to Christ, and Christ his sonne. *Ansru.* The reason is not good. For he that is a father is not a bare efficient cause, but one which in the effecting of any thing conferres the matter vnto it from himselfe, whereof it shall be made. Now the holy ghost did not minister any matter vnto Christ from his owne substance; but did onely as it were, take the masse and lumpe of mans nature from the body of the virgine Mary, and
without

without ordinary generation made it the body of Christ: as Basill saith, *Christ was conceived not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost.* Serm. de S. nativit.

The second point in the conception is the sanctifying of that masse or lump which was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be ioyned to the person of the Sonne which could not haue beene if it had bene defiled with sinne. Secondly, Christ was a Sauour as he is both God and man: now then being man, if he had bin sinnefull himselfe, he could not haue saued others, but should haue stood in need of a Sauour for himselfe.

This sanctification hath two parts: the first is, the stay and stoppage of the propagation of originall sinne, and of the guilt of Adams sinnes which was on this manner. God in the beginning set downe this order touching man, that what euill or defect soeuer he brought vpon himselfe, he should deriue the same to euery one of his posterity begotten of him: and hereupon when any father begets his child, he is in the room of Adam, and conueyes unto it beside the nature of man the very guilt and corruption of nature. Now for the preuenting of this guilt in Christ, God in great wisdom appointed that he should be conceived by the holy ghost without any manner of generation by man. And by this meanes he takes substance from the virgine without the guilt and corruption of the substance. But it may further be objected thus: All that be in Adam haue sinned in him: but Christ was in Adam as he is man: therefore he sinned in him. *Answer.* The proposition is false, vnlesse it be expounded on this manner: All that were in Adam haue sinned in him so be it they come of him by generation. Paul saith not, out of one man, but, *by one man sinne entred into the world*, to shewe, that man Rom. 5.12. propagates his corruption to no more then he begets. Againe, Christ is in Adam not simply as other men are, but in some part namely in respect of substance which he tooke from him, and not in respect of the propagation of the substance by ordinary generation: other men are both *from Adam and by Adam*, but Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhood of Christ, so far forth as was meete for the nature of a redeemer.

The duties to be learned hence are these: First, whereas Christ was sanctified in the wombe of the virgine Mary, we likewise must labour to be sanctified in our selues, following the commandement of God, *Be yee holy as I am holy.* S. Iohn saith, that he *which hath hope to be with Christ in glory* 1. Iohn 3. 3.

glory in heauen, *purifieth himselfe even as he is pure*: no doubt setting before himselfe the example of Christ as a pattern to follow in all his waies. And because our hearts are as it were seas of corruptions, wee must dayly cleanse our selues of them by litle and litle, following the practise of the poore begger that is alwayes peeing and mending, and day by day pulles away some ragges and puts better cloath in the roome. And if we shall continually indeauour our selues to cast off the remnants of corruption that hang so fast on, and make a supply thereof by some new portions of Gods heauenly grace, we shall be vessels of honour sanctified and meete for the Lorde, and prepared vnto every good worke. Christ could not haue bene a fit Saviour for vs vnlesse he had first of all bene sanctified: neither can we be fitt members vnto him, vnlesse wee be fitt members vnto him, vnlesse we be purged of our sinnes and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great. For why was he sanctified? Surely if we mark it well, we shall find it was for the good and benefit of his elect. For Adam and Christ be two rootes as hath bene shewed. Adam by creation, first receiued Gods image, and after lost the same for himselfe and his posterity. Now Christ to remooue the sinne of man is made the second Adam, and the roote and very head of all the elect. His manhood was filled with holinesse about measure: that from thence as from a storehouse it might be deriued to all his members. And therefore by his most holy conception, our sinnefull birth and conception is sanctified, and his holinesse serues as a couer to hide our manifold corruptions from the eyes of God. Yea it serues as a buckler to award the temptations of the deuill: for when he shall say to our hearts on this maner; no vncleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne art vncleane: therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christes righteousness is our righteousness seruing to make vs stand without blame or spot before God. And as Iacob put on Esaus garments that he might get his fathers blessing: so if by faith we doe put on the white garment of righteousness of our elder brother Christ Iesus, and present our selues in it vnto our heauenly father, we shall obtaine his blessing which is eternall happines.

Now remaines the third and last part of the conception, which is the Vnion of the godhead and the manhoode: concerning which, many pointes are particularly to be handled. The first is, what kinde of Vnion
This

this is: *Ans.* In the Trinity there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature is, when two or moe things are ioyned and vnited into one nature, as the Father, the Sonne, the Holy Ghost being and remaining three distinct persons, are one and the same in nature or godhead. Vnion in person is, when two things are in that manner vnited, that they make but one person or substance: as a body created by God and a reasonable soule ioyned both together make one particular mā, as *Peter, Paul, John, &c.* And this second, is the vnion wherof we intreate in this place: by which the second person in Trinity the sonne of God did vnite unto himselfe the humane nature that is the body and soule of man: so as the godhead of the sonne and the manhood concurring together make but one person.

The second point is, in what thing this vnion doth consist. *Ans.* It consists in this, that the second person the sonne of God doth assume vnto it a manhood in such order, that it being void of all personall being in it selfe, doth wholly and only subsist in the same person. As the plant called *Missell* or *Misselke* having no roote of his owne both growes and liues in the stocke or body of the Oke or some other tree: so the humane nature having no proper subsistence, is, as it were ingrafted into the person of the sonne, and is wholly supported and sustained by it so as it shoulde not be at all, if it were not sustained in that manner. And for the better vnderstanding of this point, we must consider, that there be foure degrees of the presence of God in his creatures. The first is his generall presence, and it may be called the *presence of his providence*, whereby he preserveth the substances of all creatures, and giueth vnto them to liue, moue, and haue being: and this extendeth it selfe to all creatures good and bad. The second degree is the *presence of grace*; whereby he doth not onely preserve the substance of his creature, but also giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree is the *presence of glory* peculiar to the saintes and angels in heauen: and this stands in three things, for God not onely preserves their substances, and giues them plenty of his grace, but also admittes them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the godhead of the sonne is present and dwelles with and in the manhood giuing vnto it in some part his owne substance. Whereby it comes to passe that this manhood assumed is proper to the sonne, and can not be the manhood of the father, or of the holy ghost, or of any creature whatsoever. And this is a thing so admirable and so vnspeakable, that among all the workes of God there can

*Viscum Marti-
thiel.*

AG. 17. 38.

not be found another example hereof in all the world.

Hence it followes necessarily that the manhood of Christ consisting of body and reasonable soule, is a *nature* onely and not a *person*: because it doeth not subsist alone as other men, Peter, Paul, Iohn doe; but wholly dependes on the person of the worde, into the vnitie whereof it is received.

Damas. l. 3. c. 6.
Cypr. in symb.

The third point is, in what order the diuine and humane nature of Christ are vnited together. *Answer.* The common consent of diuines is, that, albeit all the parts of the manhood and the godhead of Christ be vnited at one instant: yet in respect of order he vnites vnto himselfe first and immediatly the soule, and by the soule the body. And it seemes vnmeet that God being a most simple essence should immediatly be ioyned to a compound body: and therefore it may well be said that he is vnited vnto it by the more simple part of man, which is the soule. Again the manhood of Christ is first and immediatly ioyned to the person of the sonne himselfe, and by the person to the godhead of the sonne.

The fourth point is, whether there remaine any difference or diuersity of the two natures after that the vnion is made. *Answer.* The two natures concurring make not the person of the sonne to be compounded properly, but onely by analogie: for as body and soule make one man, so God and man make one Christ: neither are they turned one into another, the godhead into the manhood or the manhood into the godhead, as water was turned into wine at Cana in Galile: neither are they confused and mingled together as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confusion, really distinct and that in three respects. First in regard of essence. For the godhead of Christ is the godhead and can not be the manhood: and againe, the manhood of Christ is the manhood and not the godhead. Secondly they are distinguished in proprieties: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercy, and power is selfe: and so is not the manhood, neither can it be. Again, Christ as he is God hath his will eternall and vcreated, which is all one with the will of the father & the holy ghost. And as he is man he hath another will created in time: and placed in his reasonable soule: and this Christ signifieth when he saith, *Not my will but thy will be done.* Thirdly, they are distinct in their actions or operations; which though they go together inseparably in the work of redemption: yet they must in no wise be confounded but distinguished as the natures themselves are. Christ saith of himselfe, *I have power to lay downe my life, and I have power to take it up againe:* and hereby he

Ioh. 10. 18.

he shewes the distinction of operations in his two natures. For to lay downe his life is an action of the manhood, because the godhead can not die: and to take it up againe is the worke of the godhead alone, which reunites the soule to the body after death.

The fifth and last point is, what ariseth of this vnion? *Ans.* By reason of this hypostaticall vnion, though the godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected and enriched with vspeakable dignity. For first of all it is exalted above all creatures whatsoeuer, euen angels themselves, in that it hath subsistence in the second person in Trinity. Secondly, together with the godhead of the Sonne, is adored and worshipped with diuine honour, as in like case the honour done to the king him selfe, redoundes to the crowne on his heade. Thirdly by reason of this vnion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueth from that person to which it is ioyned, it is *quickning flesh* and the *bread of life*.

Against from this vnion of two natures into one person ariseth a kind of speech or phrase peculiar to the scriptures, called the *communication of proprieties* when the property of one nature is attributed to the whole person or to the other nature, as when Paul saith, that *God shed his blood*, that the *Lord of glorie was crucified*. And when Christ saith that he talking with Nicodemus *was then in heauen*.

Act. 20. 28.
1. Cor. 2. 8.
Ioh. 3. 13.

The vse of the personall vnion is threefold. First it serues to shewe the heinousnesse of our sinnes, and the greatnesse of our misery. For it had not bene possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnlesse the same nature had first of all bene nerely ioyned to the godhead of the Sonne: that thereby it might be so farre forth supported and sustained that it might overcome the wrath of God. Secondly it sets forth vnto vs the endlesse loue of God to man. For whereas by reason of Adams fall we were become the vilest of all creatures, except the deuill and his angels: by his mysticall coniunction, our nature is exalted to such an estate and condition as is farre above all creatures euen the angels themselves. Thirdly it is as it were the keye of all our comfort: for all sound comfort stands in happinesse, all happinesse is in fellowship with God, all fellowship with God is by Christ, who for this cause being very God, became very man, that he might reconcile man to God and God to man.

Thus much of the conception of Christ: now followes his birth:

Luk. 2. 6.

whereby in the ordinary time of trauell according to the course of nature he was brought forth into the worlde by the virgine Mary. And it was the will of God, that Christ should not onely be conceiued, but also borne, and that after the manner of men, that he might be knowne to be very man indeed. In the birth we may consider foure things the time, the place, the manner, the manifestation of it.

Isai. 2. 3.

Dan. 9. 24.

Gal. 4. 4.

Luk. 2. 1.

The time was in *the last daies*, toward the end of the 70. weekes of Daniel, which are to be accounted from the end of the captivity of Babylon, and make in all 490. yeres: or more plainly 3900. yeres and more from the beginning of the world, and as Paul saith *in the fulnesse of time*. And the Euangelists haue noted of purpose the time to haue bene when Augustus Caesar taxed the Iewes and all nations vnder his dominions to signifie that Christ was borne at the very time foretold by Iacob, when the crowne and scepter was taken from Iuda: and withall, to shewe that his kingdome was not of this worlde. And it was the good pleasure of God that Christ should not be borne either later or sooner, but so many ages from the beginning of the world. And this consideration of the very time it selfe serues greatly for the confirmation of our faith. For thus may wee reason with our selues. If God who in the beginning made a promise to our first parents concerning the seed of the woman, deferred it almost 4000. yeres, and yet at length accomplished the same to the very full: then no doubt God hauing promised the resurrection of the deade and life euerlasting, will in his good time bring them to passe, though as yet we see them not. And thus by the accomplishment of all things past, should we confirme our hope concerning things to come.

The place was not Ierusalem nor Nazareth, nor any other citie, but onely a village of Iuda called *Bethleem*, that the prophesie of Micheas might be fulfilled, *Thou Bethleem shalt be a little to be among the thousands of Iuda, yet out of thee shall he come forth vnto me, that shall be the ruler in Israel*. And here we may obserue a memorable example of gods providence which ouerruleth the proceedings of cruell tyrants, to the accomplishing of his owne will, they themselues for their parts intending nothing lesse. Augustus not so much as dreaming of the birth of the Messias, gaue commandement that euery man should goe to his owne city to be taxed: and hereupon Ioseph and Mary take their iourney from Nazareth to Bethleem: which iourney God himselfe appointed and disposed to this ende, that the Messias might be borne in the place which bee preordained and foretold by his prophet.

The manner of Christs birth was very base and poore: for the place where

where hee was borne was a stable, and the cradle where hee lay was a cratch. And he willingly tooke vpon him this poverty for sundry causes. I. That the scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*: and that he shall grow vp *as a root out of a drie ground and haue neither forme nor beauty*. II. That he might afterward from this base condition be exalted euen in his manhoode to that rich and glorious estate in which he should manifest himselfe to be Lord of heauen and earth. III. He was borne in exceeding poverty that he might shame the wise men of this worlde, who exceedingly esteeme of their riches, power, and glory, perswading themselves that without such meanes no good thing can be done. And yet for all this they can not so much as reconcile one man to God by all their might & wealth: whereas Christ himselfe hath done the same both in poverty and weaknesse and can enlarge and preserue his kingdome without earthly helpe. When he hung vpon the crosse the souldiers stript him of his garments: and being naked he brought that to passe which all the monarches of the earth in all their roialties could neuer haue perfourmed. And whether Christ lie in the manger betwene the Oxe and the Asse, or in the pallace of the king, it matters not in regard of our saluation. IV. He came in this manner that there might be a difference betwene his first comming in the flesh and his last comming to iudgement. In the first he came onely for this end, not to make any outward alterations in the world, but to change the conscience and to put in execution the worke of our spirituall redemption: and therefore he hath reserved the ouerturning of all earthly estates with the manifestation of his owne glory to the latter. V. Lastly he was borne in a poore estate that he might procure true riches for vs in heauen: and withall, sanctifie vnto vs our poverty vpon earth. As Paul saith, *Ye know the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye through his povertie might be made rich*. He was content to lie in the manger that we might rest in heauen. Psal. 122. 6.
Ila. 53. 2.

This serues to teach vs to be content to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the sonne of God himselfe. And if for our cause he did not refuse the basest condition that euer was, why should we murmur at the same: for what is the best of vs but miserable sinners, and therefore vterly vnworthy either to goe or lie vpon the bare earth: and though wee fare and lie better then our Lord himselfe; yet such is our daintinesse, we are not pleased therewith: whereas he for his part disdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world find so litle entertain-

ment or fauour, wee for our partes being his members, should willingly prepare our selues to take as hard measure at the hands of men.

Luk. 1.

The last point is the manifestation of Christs birth that it might be knowne to the world. Where consider two circumstances, the first, to whome: namely to poore shepheards tending their flockes by night, and not to great or mighty men, leuers of this world, not to the priests of Ierusalem contempters of Gods grace: and that for two causes: one, because the shepheards were the fittest persons to publish the same at Bethlehem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.* The second is, by whome? by the angels of the Lord appearing in great glory vnto the shepheards. For the priests of Ierusalem and the rulers of the synagogues, to whome this office did belong, helde their peace: being blinded in their manifold errours and wicked waies.

1. Cor. 1. 27.

The duties to be learned of the birth of Christ are these. First we are admonished hereby to magnifie and praise the name of God, saying with Mary, *My soule doth magnifie the Lorde, and my spirit reioyceth in God my saviour.* And with Zachary, *Blesse be the Lord God of Israel for hee hath visited and reeemed his people.* And with the Angels of heauen, *Glory to God in the highest heauens.* For in this birth is made manifest the wisdom, the truth, the iustice and mercy, and gooduill of God towards vs, more then euer it was before: yea as Christ God and man, is more excellent then the first Adam created according to Gods owne Image, and as the spirituall life is better then the naturall life, and as the eternall and most holy marriage of Christ the husbnde and his spouse the Church rising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of Eve of the rib of Adam: lastly, as it is a farre greater matter by death to ouercome death, and to turne it into eternall life, then to command that to exist and be which was not before: so is the worke of redemption begunne in the birth of Christ more unspeakable and admirable then the first creation of man. Hereupon not 6. cherubims as in the vision of Iſaiah, not 24. elders as in the Apocalyps, but a great multitude of Angels like armies were heard to praise God at the birth of Christ: and no doubt the like sight was not seene since the beginning of the worlde. And the angels by their example put vs in minde to consider aright of this benefite, and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the world where sinne and

and iniquity abounds, as may be seene by experience; for by an olde custome we retaine still in the Church the feast of the natiuity of Christ, so commonly called: which neuerthelesse is not spent in prailing the name of God who hath sent his sonne from his owne bosome to be our redeemer, but contrariwise in risting, dicing, carding, masking, mumming, and in all licentious liberty for the most part, as though it were some heathen feast of Ceres or Bacchus.

Secondly Christ was conceived and borne in bodily maner, that there might be a spirituall conception and birth of him in our heartes, as Paul saith, *My little children of whom I travell till Christ be formed in you* and that is, when we are made new creatures by Christ and performe obedience to our creatour. VVhen the people said to Christ that his mother and his brethren sought him, he answered, *He that doeth the will of God is my brother, my sister and mother.* Therefore let vs goe with the shepheards to Bethlehem, and finding our blessed Saviour swadled and lying in the cratch; let vs bring him thence and make our own hearts to be his cradle: that we may be able to say that we liue not, but Christ liues in vs: and let vs present vnto him our selues, our bodies and soules as the best golde, myrrhe, and frankincense that may be: and thus conceiuing him by faith, he remaining without change, we shall be changed into him and made one of his bone and flesh of his flesh. The world, I know, neuer so much as dreameth of this kind of conception and birth, for as David saith, *Men travell with wicke doesse, conceive mischiefe, and bring forth lye.* And S. James saith, *Men are drawn away by their owne concupiscense, which when it hath conceived bringeth forth sinne.* And these are the ougly and monstrous birthes of these daies. But let vs, I pray you, contrariwise waile and mourne for the barrennesse of our hearts that do so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a blessed woman: but if she had not as well conceived Christ in her heart as she did in her wombe, she had not bene saved: and no more can we, vnlesse we doe the same.

The birth of Christ to them that haue touched hearts, is the comfort of comforts, and the sweetest balme or confection that euer was. Behold say the angell to the shepheards, *we bring tidings of great ioy that shall be to all people:* but wherein stands the ioy? they adde further, *vnto you this day is borne in the citie of David a Saviour, which is Christ the Lorde.* And no marvell: for in that birth is manifested the good will of God to man, and by it we haue peace, first with God, secondly with our selues in conscience, thirdly with the good angels of God, fourthly with our enemies:

Gal. 4.19.

Mar. 13.35.

Psal. 7.14.

Iam. 1.14.

Luk. 2.10.

lastly, with all the creatures. For this cause the angels sang, *Peace on earth, good will towards men.*

Heb. 7.3.

Hier. epist. ad
Euagr.

Mat. 13.55.

Ioh. 1.45.

& 6.51.

Luk. 4.22.

In the last place the Credo notes vnto vs the parent or mother of Christ, the *virgine Mary*. And here at the very first it may be demanded, how he could haue either father or mother; because he was figured by Melchisedech who had neither father nor mother. *Ans.* Melchisedech is said to be without father and mother, not because he had none at all. For according to the ancient and receiued opinion, it is very likely that he was Sem the sonne of Noe: but because where he is mentioned vnder this name of Melchisedech in the 14. chapter of Genes. there is no mention made of father or mother: and so Christ in some sort is without father or mother: as he is man he hath no father, as he is God he hath no mother. And whereas Christ is called the Sonne of Ioseph, it was not because he was begotten of him, but because Ioseph was his reputed father: or, which is more, Because he was a legall father, namely according to the Iewes lawes: in that (as sundry diuines thinke) he was the next of his kin, and therefore to succed him as his lawfull heire.

Mary became the mother of Christ by a kind of calling thereto which was by an extraordinary message of an angell concerning the conception and birth of Christ in and by her: to which calling and message she condescended, saying, *Behold the handmaid of the Lord, be it vnto me according to thy word.* And hereupon she conceived by the holy ghost. This being so, it is more then senselesse folly to name the salutation of the angell, *Haile freely beloved, &c.* into a prayer. For it is as much as if we should still call her to become a mother of Christ.

And she must be held to be the mother of whole Christ God & man: and therefore the ancient Church hath called the *mother of God*: yet not the mother of the godhead.

Isai. 7.22.

Furthermore the mother of Christ is described by her quality, a *virgine*, and by her name *Mary*. Shee was a virgine, first that Christ might be conceived without sinne and be a perfect Sauour: secondly, that the saying of the prophet Esay might be fulfilled, *Beholde a virgin shall conceive and beare a sonne*: according as it was foretold by God in the first giuing of the promise, the *seede of the woman*, not the seed of the man, shall bruise the serpents head. Now the Iewes, to elude the most pregnant testimony of the prophet, say, that *Alma* signifies not a virgin, but a yong woman which hath knowne a man. But this is indeed a forgery. For Esay there speaks of an extraordinary worke of God aboue nature, whereas for a woman hauing knowen man to conceiue, is no wonder. And the word

word *Alma*, through the whole Bible is taken for a virgin, as by a particular search will appeare. Gen. 24.
Exod. 2.

As Marie conceived a virgin, so it may be well thought that shee conceived a virgin to the ende, though we make it no article of our faith: When Christ was vpon the crosse, he commended his mother to the custodie of Iohn; which probably argueth, that shee had no childe to whose care and keeping shee might be commended. And though Christ be called her first borne, yet doth it not follow that shee had any child after him: for as that is called last after which there is none, so that is called the first before which there was none. And as for Ioseph, which he was espoused to Marie, he was a man of eightie yeares old. Ioh. 19. 27.
Epiph. l. 2. tom. 1.

And here we haue occasion to praise the wisdom of God, in the forming of man. The first man Adam was borne of no man but immediately created of God: the second, that is Eve, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Christ, God and man, not of no man as Adam, not of no woman, as Eve: not of man and woman as we: but after a new manner, of a woman without a man he is conceived and borne.

And hereupon our dutie is not to despise, but highly to reuerence the virgin Marie, as beeing the mother of the sonne of God; a prophetesse vpon earth, a Saint in heauen. And we doe willingly condescend to giue her honour three waies, first by thanksgiuing to God for her, secondly by a reuerent estimation of her, thirdly by imitation of her excellent vertues: yet farre be it from vs to adore her with diuine honour, by praier to call vpon her, as though shee knew our hearts, and heard our requests, and to place her in heauen as a queene aboue the sonne of God: Luk. 1. 48.

The name of the mother of Christ is added, to shew that he came of the lineage of David, and that therefore he was the true Meisias before spoken of. It may be objected, that both Mathew and Luke sets downe the genealogie of Ioseph, of whome Christ was not. *Answer.* Mathew sets downe indeede in Christs genealogie, the naturall descent of Ioseph, the husband of Marie, hauing Iacob for his naturall father: but Luke taking an other course, propounde the naturall descent of Marie the mother of Christ: and when he saith that Ioseph was the sonne of Eli, he means of a legall sonne. For sonnes and daughters in law are called sonnes and daughters, to their fathers and mothers in law: Marie her selfe and not Ioseph, being the naturall daughter of Eli. And whereas Luke doth not plainly say, that Marie was the daughter of Eli, but puts Ioseph the sonne in law in her roome, the reason hereof may be, because it was the manner.

*Aphric. apud
Euseb. Damasc.
l. 4. c. 15.*

manner of the Iewes to account and continue their genealogies in the male and not in the female sexe, the man being the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew, yet that is onely by the way: for they make no degrees herein. Againe it may be further demanded, how Christ could come of Dauid by Salomon, as Matthew saith, and by Nathan as Luke saith: they twaine being two distinct sonnes of Dauid. *Answe.* By vertue of the law, whereby the brother was bound to raise vp seed to his brother: there was a double descent in vs among the Iewes, the one was naturall, the other legall. Natural, when one man descended of an other by generatiō, as the child from the naturall father. Legall, when a man not begotten of an other, yet did succeed him in his inheritance: & thus Salathiel is the naturall sonne of Neri, and the legall sonne of Iechonias. Nowe Saint Luke sets downe the naturall descent of Christ from Dauid by Nathan: and Saint Matthew the other descent, which is legall, by Salomon; whom Christ succeeded in the right of the kingdome, being borne the king of the Iewes: none that could possibly be named, hauing more right to it, then he.

Deut. 25.

Math. 1. 12.
& Luk. 3. 27.

By this descent of Christ we haue occasion to consider, that Christ was euen in his birth the most excellent and noble man that euer was, descending of the eternall father as he is the sonne of God, and as he is man, descending of the Patriarks, and of the renowned kings of Iudah. And this his nobilitie he conueies in part to his members, in that he makes them the sonnes of God; a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with the title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Christ being the liuely patterne of true nobilitie, by his example men of blood are taught not to stand so much on their pedigree, and their anctours, as though nobilitie stood in this, that man descends of man: but to labour with all that they may to be the sonnes and daughters of God by regeneration in Christ. This in deede is the ornament of the blood, the best part in the noble mans skutchin, and the finest flowre in his gauland. And though a man be neuer so noble or great an estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinks in the nostrils of God. Christ in his genealogie doth not so much as vouchsafe to name those his anctours that ruled wickedly; and hereupon Saint Matthew omitte thre kings of Iudah, Achaziah, Ioas, and Amazias: whereas neuertheless heinous offendours that repented are mentioned

mentioned, as Ruth, and Thamar, and Bathshabe.

Thus much of the incarnation of Christ: now followeth the third and last point which is to be considered in the description of Christ, namely the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation, is the condition of Christ the Mediatour, in which he abased himselfe even to the death of the crosse, that by that meanes he might performe the office of a priest in making satisfaction to the iustice of his father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and humbled, in that it was made subject to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it selfe. For so it admits no alteration or change. But in respect of the flesh or manhoode assumed; vnder the which as vnder a vaile, the Godhead lay hidde from the first moment of the incarnation to the time of his resurrection, without any great manifestation of his power and maiestie therein.

The order of these two estates must be marked: First is the estate of humiliation, and then in the second place followes the estate of exaltation. As Christ saith of himselfe, *O fooles, and slow of heart to beleue, etc.*

ought not Christ to haue suffered these things and to enter into his glorie. And here wee for our part must learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must also haue their two-fold estate: first in this life the estate of humiliation: secondly, after this life the estate of glorie. And as Christ first entered into the state of his humiliation, and then into glorie: so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. He that will raigne with Christ and be exalted, must first suffer with him, and be humbled: he that will weare the crowne of glorie, must weare first a crowne of thornes: they that will haue all teares wiped from their eyes, must here first in this life shedde them. And the children of God before they can sing the song of Moses, and of the seruants of God, and of the lambe, must first swimme through the sea of burning glasse: whereby it is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of miserie. And if this be true, then we may here learne, that it is a wretched case for a man in this life to haue perpetuall ease, rest, and quietnes both in bodie and soule, goods, and good name: for we see by Christs

Luke 24. 46.

Rev. 15. 3.

exam.

example, that through aduersitie we must come to happines: and if a man would haue rest and peace in the life to come, then in this life he must looke for trouble, persecution, and sorrow. Indee in the iudgement of the world, they are blessed that alwaies liue at rest; but before God they are most miserable, and (as oxen which are made fatte in the best pasture) readie for the slaughterhouse euery day. Secondly, here is an excellent consolation for those which professe the Gospel of Christ: in the time of trouble and persecution they must reioyce, because the state of humiliati-on in this life is a signe that they are in the plaine and right way to salua-tion and glorie. A man is to take his iourney into a farre countrey, and inquiring for the way, it is told him that there are many plaine waies but the straight and right way is by woods, and hills, and mountaines, and great daungers: now when he is trauieling, and comes into those places, he gathereth certainly that he is in the right way: so the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way, which is very straight and narrow, full of trouble, sorrow, and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in bodie or in minde, if he be content to beare his crosse, it argueth plainly that he is in the right way vnto saluation: for *thorough many afflictions we must enter into the kingdome of heauen.*

A.C. 14. 22.

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words, *Suffered vnder Pontius Pilate.* Where we must consider two things; the Passion it selfe, and vnder whome it was. For the first, that we may the better conceiue the passion in his owne nature, seven speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and prouidence of God; as Peter saith expressly that Christ was deliuered by the determinate counsell and foreknowledge of God. The impulsive cause that mooued God to worke our saluation by this meanes, was nothing in man (for all mankind was shut vp vnder vnbeleefe, and therefore vnable to procure the least fauour at Gods hand) but the will and good pleasure of God within himselfe. The instruments which the Lord vsed in this businesse, were the wicked Iewes and Gentiles, and the deuill himselfe; by whome he brought to passe the most admirable worke of redemption, euen then when they according to their kinde did nothing els but practise wickednes and malice against Christ. II. The matter of the passion, is the

A.C. 23.

the whole malediction or curse of the Law, containing in it all manner of aduersities and miseries both of bodie and minde. All which may be reduced to three heads, the temptations of Christ, his ignominies and slanders, his manifold sorrowes and griefes, especially those which stand in the apprehension of the vnsupportable wrath of God. III. The forme of the passion, is that excellent and meritorious satisfaction which in suffering Christ made vnto his father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but withall we must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but all our ioy and reioycing stands in this, that by faith we apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point standes the dignitie of the passion, whereby it differs from all other sufferings of men whatsoeuer. Therefore most damnable and wicked is the opinion of the Papists, who besides the alone passion of Christ, maintaine workes of satisfaction, partly of their owne, and partly of the Saints departed: which they adde to the passion as an appendance thereof. IV. The ende of the passion is, that God might bring to passe a worke in which he might more fully manifest his iustice and mercie, then he did in the creation, and that is the reconciliation betweene God and man. And here remember with the passion to ioyne the actiue obedience of Christ in fulfilling his lawe: for Christ in suffering obeyed, and in obeying suffered. And they must be ioyndly conceiued together for this cause. In reconciliation with God, two things are required: the remoouing of sinne in regard of the guilt, of the fault, and the punishment, and the conferring or giuing of righteousness. Now the passion of Christ considered apart from his legall obedience, onely takes away the guilt and punishment, frees man from death, *1. No peccator.* and makes him of a sinner to be no sinner: and that he may be fully reconciled to God, and accepted as righteous to life euertlasting, *2. Iust.* the legall obedience of Christ must also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which stands in the perfect loue of God and man must be included and not excluded. V. The time of the passion was fro the very birth of Christ to his resurrection: yet so, as the beginnings onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full, vpon the crosse. VI. The person that suffered was the sonne of God himselte: concerning whome in this case two questions must be resolued. The first, how it can stand with Gods iustice, to
lay

Hebr. 7. 22.

Ioh. 3. 16.
& 15. 13.

lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not doe so. *Ansuv.* In the passion. Christ must not be considered as a priuate person: for then it could not stand with equitie that he should be plagued and punished for our offences; but as one in the eternall counsell of God set apart to be a publike *suretie* or *pledge* for vs, to suffer and performe those things which we in our owne persons should haue suffered and performed. For this cause God the father is said to giue his sonne vnto vs, and the sonne againe to giue his life for his friends. The second question is, how by the short and temporarie death of the sonne of God, any man can possibly be freed from eternall death and damnation, which is due vnto him for the least sinne. *Ansuv.* When we say that the sonne of God suffered, it must be vnderstood with distinction of the natures of Christ not in respect of the Godhead, but in respect of the assumed manhood: yet neuertheless the passion is to be ascribed to the whole person of Christ God and man: and from the dignitie of the person which suffered, ariseth the dignitie and excellencie of the passion, whereby it is made in value & price, to counteruaile euerlasting damnation. For when as the sonne of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for euer. VII. The difference of the passion of Christ, and the sufferings of Martyrs: and that stands in two things. First Christs passion was a cursed punishment; the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs euen before God, because he became our Mediatour and suretie in the covenant of grace, but the sufferings of martyrs are not of value to merit for vs at Gods hand; because in suffering they were but *private men*, and therefore they nothing appertaine to vs. By this it appeares, that the Treasure of the Church of Rome which is as it were a common chest, containing the ouerplus of the merits of Saints, mingled with the merits of Christ; kept and disposed by the Pope himselfe, is nothing else but a senseles dotage of mans braine. And whereas they say that Christ by his death did merit that Saints might merit both for themselves and others, it is as much as if they should say, the sonne of God became Iesus, to make euery one of vs Iesus. And it is a manifest vntuith which they say. For the very manhoode of Christ considered apart from the Godhead, cannot merit properly: considering whatsoeuer it is, hath, or doth; it is, hath, and doth the same, wholly and onely by grace: whereas therefore Christ meriteth for vs, it is by reason he is both God and man in one person. For this cause it is not

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possible that one *meere man* should merit for an other.

The vse of the passion followeth. It is the manner of Friers and Iesu-^{Lud. Gran.} its in the Church of Rome to vse the consideration of the passion of Christ, as a meanes to stirre vp compassion in themselves, partly towards Christ, who suffered grieuous torments, and partly towards the virgin Marie, who for the torments of her deere sonne was exceedingly troubled: and withall to kindle in their hearts an indignation towards the Jewes, that put Christ to death. But indeede this kinde of vse is meere humane, and may in like manner be made by reading of any humane historie. But the proper and the speciall vse of the passion in deede is this: first of all we must set it before our eyes as a looking glasse, in which we may clearly behold the horriblenesse of our sinnes, that could not be pardoned without the passion of the sonne of God: and the vnspeakable loue of Christ, that died for vs, and therefore loued his owne enemies more then his owne selfe: and lastly our endlesse peace with God and happines, in that, considering the person of our redeemer, who suffered the pangs of hell, we may after a sort finde our paradise euen in the midst of hell.

Secondly, the meditation of Christs passion serues as a most worthie meanes to beginne and to confirme grace, specially when it is mingled with faith; and that two waies. For first, it serues to breede in our hearts a godly sorrow for our sinnes past, when we doe seriously with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes and calamities which he suffered in life and death. When any man had sinned vnder the Law, he brought vnto the temple or tabernacle some kinde of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremonie of laying on the hand, he testified that he for his part had deserued death, and not the beast; and that it being slaine and sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sinnes. And hereby we are taught, that so oft as we remember the passion of Christ, we should lay our hands as it were vpon our owne heads, vtterly accusing and condemning our selues, euermore keeping this in his heart, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and miserie. And as Christs passion was grieuous and bitter vnto him, so should our sinnes likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reape any sound benefit by the passion of Christ.

Again,

Againe, the passion of Christ is a notable meanes to stirre vp in our hearts a purpose and a care to reforme our selues, and liue in holines and newnes of life; on this manner: Hath the sonne of God so mercifully dealt with me, as to suffer the curse of the whole law for my manifold iniquities, and to deliuer me from iust and deserued damnation? yea, no doubt, he hath, I am resolu'd of it: if I should goe on in mine old course, I should be the most ingratefull of all creatures to this my louing Sauour: I will therefore by his grace returne, and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely patterne and exauple to follow. *For as much* (saith Saint Peter) *as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* Where he teacheth, that there must be in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries euen to the death of the crosse: so should we lade our owne flesh, that is, the corruption of our natures, with all such meanes as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie Goliath, and the grace of God which we receiue like young and litle David: and therefore if we desire that grace should preuaile against corruption, we must disarm the strong man, and strippe him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousnes and holinesse. Secondly, we must indeauour to keepe in the corruption of nature as it were choking and smothering it in the heart: that by it neither the world nor the deuill preuaile against vs. And this must be done by hauing a narrow regard vnto all the powers and faculties of bodie and soule, setting a watch before our eyes, eares, lippes, and all other parts of the bodie, that are in any action the instruments of the soule; and aboue all, as Salomon saith, *by counter guarding the heart with all diligence.* By the outward senses of the bodie, as through open windows the deuill creeps into the heart; and therefore our dutie is, to stoppe all such waies of entrance. Thirdly, when originall corruption begins to rebell either in the minde, will, or any of the affections, then must we draw out the sword of the spirit which is the word of God, and incounter with that hideous gyant, laying load vpon him by the iudgements and threatnings of the law, and as it were beating him down with clubbes, as Paul speaketh. And if it fall out that concupiscence beginne to conceiue and bring forth any sinne, we must cruse it in the head, and dash

1. Pet. 4.1.

Psal. 119. 37.
Iob 31. 1.
Prov. 4. 23.

1. Cor. 9. 17.
v'to t'is w.

it against the ground, as a bird in the shell, least it grow vp to our vtter confusion. These are the duties which we should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the natural concupiscence, that all their study and care is, how they make feede and cherish it, and make it stronger then the mightie Goliath. But let vs for our parts be conformable to Christ in his passion, suffering in our flesh as he suffered for bodie and soule for vs. And let vs daily more and more by the hand of faith apprehend and applic to our hearts and consciences the passion of Christ, that it may as a fretting corall eate out the poison of our sinnefull natures and consume it.

Now followeth the second point concerning the passion of Christ, which is, vnder whome he suffered, namely vnder *Pontius Pilate*. And Christ may be said to suffer vnder him in two respects. First, because he was then the President of Iurie. For a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Province, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the historie of the Gospel, & here specified in the *Creed*, to shew that the Messias was exhibited in the time foretold by the Prophets. Iacob foretold that *Shilo* must be borne after the scepter is remooued from Iudah. Iſaiah saith, that the familie of *Iſſai* shall be worne as it were to the roote before Christ as a branch shall spring out of it. Againe, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are given to vnderstand of a wonder, namely that Christ the sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* sate as iudge vpon Christ, to examine him, to arraigne him, and giue sentence against him. Wherefore before we come to speake of the degrees of the passion of Christ, we must needs intreat of his *arraignment* vpon earth. In handling whereof we must generally consider these points. First, that when he was arraigned before *Pilate* he was not as a priuate man, but as a *pledge* and *surety* that stood in the place and stead of vs miserable sinners, as the Prophet Iſaiah saith, *He bare our infirmities, and carried our sorrowes*: and withall in him was mankinde arraigned before God. Secondly, this arraignment was made not privately in a corner, but openly in the publike court, and that in a great feast of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in citing, examining, and condemning Christ, intended not to

Luk. 3. 1.

Gen. 49. 10.

Iſa. 11. 1.

Hebr. 7. 32.

Iſa. 53. 4.

a. Chr. 19. 6.

worke any part of mans redemption, yet was this wholly set downe in the counsell and good pleasure of God, in whose roome Pilate sate, and whose iudgement he exercised.

The generall vse of Christs arraignment, is two-fold. First, it is a terrour to all impenitent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Christ: and therefore such as in this life receiue him not by faith, must at the ende of this world be brought out to the most terrible barre of the last iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Christ himselfe could not haue bene our Saviour and redeemer, vnlesse he had bene brought out to the barre of an earthly iudge, and arraigned as a guiltie malefactor: and therefore there is no man vpon earth that liues and dies out of Christ, but he must whether he will or no, hold vp his hand at the barre of the great iudge of all mankinde, where he shall see hell vnderneath him burning redde hotte, and opening it selfe wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God giuing iudgement against him: on the left hand, the deuill and all his angels accusing him; and within him a guiltie conscience condemning him. And thus one day shall the arraignment of all those persons be, that with full purpose of heart cleaue not to Christ: and yet, alas, huge and infinite is the number of those which make more account of transitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: and such persons should rather be pitied then despised of vs all, considering their estate is such, that euery day they are going as traytours pinnioned to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Christs arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all such as truly belceue in him, might not be arraigned before God at the day of the last iudgement: he was accused before an earthly iudge, that they might be cleared and excused before the heavenly iudge: lastly he was here condemned on earth, that we might receiue the sentence of absolution and be eternally saued in heauen.

The arraignment of Christ hath three parts: his apprehension, his accusation, his condemnation. In the apprehension, we must consider two things: the dealing of Christ, and the dealing of Iudas and the Iewes. The dealing and proceeding of Christ was this: when he sawe that the time of his apprehension and death was neere, he solemnly prepared himselfe

himselfe thereto. And his example must teach euery one of vs, who know not the shortnes of our daies, euery houre to prepare our selues against the day of death, that then we may be found readie of the Lord. What? shall the Sonne of God himselfe make preparation to his owne death, and shall not we most miserable sinners doe the same, who stand in need of a thousand preparations more then he? wherefore let vs continually thinke with our selues that euery present day is the last day of our life, that so we may ad dress our selues to death againe the next day.

The first thing which Christ doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appear by conferring the Evangelists together. S. Matthew saith, *he vuent to the place called Gethsemane*: S. Luke saith, *he vuent to the mount of Olives as he was accustomed*. And that we might not imagine that Christ did this that he might escape and hide himselfe from the Iewes, S. Iohn saith, *that Iudas which betraied him knew the place, because oftentimes he resorted thither with his disciples*: whereas if he had feared apprehension he would haue rather gone aside to some other secrete and vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, and haue fit opportunitie to attach him. For if he should haue still remained in Ierusalem, the Scribes and Pharisees durst not haue enterprised this apprehension, because of the people whome they feared: but out of the citie in the garden all occasion of feare is cut off. By this it is manifest, that Christ yeilded himselfe to death willingly, and not of constraint: and vnlesse his sufferings had bin voluntarie on his part, they could nener haue bin a satisfactiō to Gods iustice for our sinnes. Here a question offereth it selfe to be considered, whether a man may lawfully flie in daunger and persequotion; seeing Christ himselfe doth not. *Answw.* When good meanes of flying and iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill Paul at Damascus, the Disciples rooke him by night, and put him through the wall, and let him downe in a basket to escape their handes. When Moses was called by God to deliuer the Israelites, after he had slaine the Egyptian, and the faet was knowne, and Phatao sought to kill him for it, he fledde to the lande of Madian. And our Sauour Christ sundrie times when he was to be stoned, and other waies hurt by the Iewes, withdrew himselfe from among them. It is lawfull then to flie in persequotion, these caueats obserued. First, if a man finde not himselfe sufficiently

Ioh. 18. 4.

strengthened to beare the crosse. Secondly, his departure must be agreeable to the generall calling of a Christian, seruing to the glorie of God and the good of his brethren, and the hurt of none. Thirdly, there must be freedome at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling: if a Minister, from preaching and teaching, otherwaies he may not flie. And in this respect Christ, who did withdraw himselfe at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submit himselfe to the good pleasure and will of his father.

The second part of the preparation, is the praier which Christ made vnto his father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the daunger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirit above measure had neede to pray, then much more haue we neede to be watchfull in all kinde of praiers, who are laden with the burden of sinne, and compassed about with manifold impediments and dangerous enemies.

In this praier sundrie points worthie our marking are to be considered. The first, who prayed? *Ansuv.* Christ the Sonne of God: but still we must remember the distinction of natures and of their operations in one and the same Christ: he praith not in his Godhead, but according to his manhood. The second is, for whome he praith. *Ansuv.* Some haue thought that this and all other his praiers were made for his mysticall bodie the Church; but the truth is, he now praies for himselfe, yet not as he was God, for the Godhead fees no want: but as he was a man abased to the forme of a seruant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the Creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon praied that he might haue strength and power in his manhoode to support him in bearing the whole brunt of the passion to come.

The third point is, to whome he praied? *Ansuv.* To the father: neither must this trouble vs, as though Christ in praying to the father, should pray to himselfe, because he is one and the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The Father is one person, the Sonne an other: therefore as the father saying from heauen, *This is my vvelbeloued Sonne*, spake not to himselfe, but to the Sonne: so againe the Sonne

*In personis non
est aliud & ali-
ud: est tamen a-
lius & alius.*

Sonne when he praieih; he praies not to himselfe, but to the father.

The fourth point, what was the particular cause of his prayer: *Answ.* His agonie in which his soule was heauie vnder death; not because he feared bodily death, but because the malediction of the Law, even the very heate of the furie and indignation of God was powred forth vpon him, wherewith he was affected and troubled; as if it had bene defiled with the finnes of the whole world. And this appeares, first by the wordes whereby the Evangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: secondly, by his dolefull complaint to his disciples in the garden, *My soule is heauie vnto death*: thirdly, by his seruent prayer thrise repeated, full of dolefull passions: fourthly, by the comming of an Angel to comfort him: fifthly, by his bloodie sweate; the like whereof was neuer heard. And herein lies the difference betwene Christ's agonie, and the death of martyrs: he put on the guilt of all our finnes; they in bathinge freed from the same: he was left to himselfe void of comfort, they in the midst of their afflictions feele the unspeakable comfort of the holy Ghost: and therefore we neede not meruaile why Christ should pray against death, which notwithstanding his members haue receiued and borne most ioyfully. Again, this most bitter agonie of Christ is the ground of all our reioycing; and the cause why Paul bidden all the faithfull in the person of the Philippians, to reioyce alwaies in the Lord; and againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, and ouerwhelmed with the gulfe of most dreadfull temptations, then then, then I say, we should not be discouraged, but lift up our hearts by seruile prayer to God. Thus did Christ when in the garden he was about to drinke the cuppe of the wrath of God, and to sucke vp the very dregges of it: and Dauid saith, that out of the deepes he called of the name of the Lord and was heard. *Psal. 130.1.*

The fifth point, what is the manner and scope of this prayer. *Answ.* Christ praies to be deliuered from the death and passion which was to come, saying on this manner, *Father, let this cuppe passe from me; yet wilt thou haue it done: If it be possible; and, Not my will, but thy will be done.* But it may be demanded, how it could be that Christ knowing that it was his Fathers will and counsell that he should suffer death for man; and also comming into the world for that ende, should make such a request to his Father without sinne. *Answ.* The request proceeds onely of a weaknes or infirmite in Christs manhoode without sinne, which appeareth thus. We must still consider that when

he made this prayer to his father; the whole wrath of God and the very
 dolours and pangs of hell seized upon him: whereby the senses and pow-
 ers of his mind were astonished, and wholly bent to select nature in this
 agonie. For as when the heart is smitten with griefe, all the blood in the
 bodie flowes thither to comfort it: so when Christ was in this astonish-
 ment, the vnderstanding and memorie, and all the parts of his humane
 nature (as it were for a time suspending their owne proper actions) con-
 curred to sustaine and support the spirit and life of Christ, as much as pos-
 sibly might be. Now Christ being in the midst of this perplexed es-
 tate, prayeth in this manner, *Father, if it be possible let this cuppe passe.*
 And these words proceede not from any sinne or disobedience to his
 Fathers will, but onely from a merre perturbation of minde, caused on-
 ly by an outward meanes, namely the apprehension of Gods anger;
 which neither blinded his vnderstanding nor took away his memorie
 so as he forgot his fathers will, but only stopped and staid the acte of rea-
 soning and remembring for a litle time: euen as in the most perfect clocke
 that is the motion may be staid by the syce, or by a mans hande, or by
 some outward cause without any defect or breach, made in any part of
 it. It may be objected that Christs will is faine contrarie to the will of his
 father. *Answer.* Christs will as he is man and the will of his father in
 this agonie, were not contrarie, but onely diuerse, and thus without a-
 ny contradiction or contrarietie. Now a man may will a diuers thing
 from that which God willet, and that without sinne. Paul desired to
 preach the word of God in *Asia* and *Bithynia*, but he was hindered by
 the spirit. For all this, there is no contrarietie betweene Paul and the
 spirit of God; but in the shew of discord great consent. For that which
 Paul willet well, the spirit of God willet not, by a better will: though
 the reason hereof be secret, and the reason of Pauls will manifest. A-
 gaine the minister in charitie reputing the whole congregation to be
 elect, in holy manner seeketh and willet the saluation of every one,
 which neuertheless the Lord in his cōsell willet not. Now
 betweene both these wills there may be and is a difference without con-
 trarietie. For one good thing as it is good may differ from another;
 but it can not be contrarie to it. It may further be alledged, that in this
 prayer there seemes to be a combat and fight in the minde, will, and af-
 fections of Christ; and therefore sinne. *Answer.* There are three kind
 of combats: the one betweene reason and appetite, and this fight is al-
 waies sinfull, and was not in Christ: the second is betweene the flesh
 and the spirit, and this may be in Gods child who is but in part regene-
 rate;

• Ioh. 12, 27.

Act. 16, 7.

rites; but it did not befall Christ who was perfectly holy. The third is a combate of diuers desires, vpon sundrie respects drawing a man to, and fro. This may be in mans nature without fault: and was in Christ, in whome the desire of doing his Fathers will striving and struggling with another desire, whereby nature seekes to preserve it selfe, caused him to pray in this manner.

The sixth point is, in what manner Christ prayed. *Answer.* He prayed to his Father partly kneeling, partly lying on his face, and that with strong cries and teares, sweating water and blood: and all this he did for our finnes. Here then behold the agonie of Christ as a cleare chrystal, in which we may fully see the exceeding greatnes of our finnes, as also in the hardnes of our hearts. We goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horrour of the wrath of God for our rebellions, brought downe euen the sonne of God himselfe, and laide him grooueling vpon the earth. And we cannot so much as moue one teare for our iniquities, whereas he sweats blood for vs. Obiect vs therefore learne to abase our selues, and to carrie about vs contrite and bleeding hearts, and be confounded in our selues for our finnes past.

The last point is the effect of the prayer, which is to be heard, as the author of the hebrewes saith, *Christ Iesus in the daies of the flesh, did offer vp unto his father prayers, and supplications, with strong cries and teares, unto him that was able to save him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell, and the full wrath of God: if he had beene heard, he should haue bene deliuered from all this.

Hebr. 5. 7.

Answer. We must know that God heares our prayers two waies: I. when he directly grants our request. II. when knowing what is good for vs, he giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering: but yet he had strength and power given him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the praies of his seruants vpon earth: Paul prayed to be deliuered from the angel Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was enabled to resist his temptation was sufficient: and Paul finding the fruit of his prayers on this manner, professes hereupon that he will reioyce in his infirmities. Others pray for temporall blessings, as health, liue, libertie, &c. which notwithstanding God holds backe, and giues in

2. Cor. 12. 9.

*Audit ad salu-
tem: non audit
ad voluntatem.*

stead thereof spirituall graces; patience, faith, contentation of minde. *Augustine* saith; God heares not our prayers alwaies according to our wills and desires, but according as the things asked shall be for our saluation. He is like the Physition, who goes on to launche the wound and heares not the patient though he crie neuer so; till the cure be ended.

Mat. 16. 3, 4, 5.

Now followeth the second thing to be considered in Christs apprehension, namely the dealing of the Iewes: wherein we must consider foure things. I. how they consult together concerning Christs apprehension. II. how they came to the place and mette him. III. how they laide hands on him. IIII. how they bound him and tooke him away. For the first: before they enterprised this matter, they did wisely and warily lay their heads together, to consult of the time and place: and also of the manner of apprehending him. So Saint Matthew saith, *There assembled together the chiefe priests, and the Scribes, and the elders of the people into the hall of the chiefe priest called Caiphas: and consulted how they might take Iesus by subtiltie.* Whence we learne two good instructions: first, the Iewes having a quarrell against Christ, could neuer be at rest till they had his blood: and therefore they consulted how they might take him: but God did so order the matter, and dispose of their purposes and consultations, that even thereby he did confound them and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby we see, that the Lord will overthrow such in their owne wisdom, that will be wise without the direction of Gods word, and against Christ. And thus it was with Achitophel, who for wisdom was as the oracle of God: yet because he rebelled against the Lords annointed, God confounded him in his owne wisdom. For when his counsell which he gaue against Dauid was not followed, he thought himselfe despised as the text saith, *and failed his asse, and arose and went home into his citie, and put his household in order and hanged himselfe:* and in this action he shewed himselfe more senselesse then a bruite beast. And in our daies the Leaguers that haue bounde themselves by othe to roote out the Church of God: by his most wonderfull prouidence turne their swords against themselves and destroy each other. Therefore if we would be wise, we must learn to be wise in Christ: for els our counsell will be our owne confusion. Secondly, hence we learne, that if any shall liue in stubbernesse and rebellion against Christ, the Lord will so carrie and order those men, or that people, that in the ende they shall be the very causes of their owne perdition. This we see most

plainly

2. Sam. 17. 23.

plainly in the example of these Iewes: for they euermore enuyed Christ and now they goe on to take counsell against him: but God so disposed thereof, that euen by this meanes they brought destruction vpon themselves and their cuntry. This must teach thee to take herde how thou liuest in thy sinnes: for if thou doe so, the Lord hath many waies to work thy confusion: as, thy conscience to condemne thee; thy friends to forsake thee; the deuill and his angels to torment and molest thee; and his creatures to annoy thee. Yea, the Lorde can leaue all these, and make thine owne selfe to be the direct meanes of working thine owne confusion, both in body and soule eternally: and that euen then, when thou art most wary and wise in thine owne behalfe: and this is the reward of all those that walke on in their euill waies without any true conversion.

Having consulted; in the next place they come to the garden, where Christ was to be apprehended. And here we are to consider who they were that came, namely the Scribes, and Pharises, the high priests, and their seruants; a band of souldiers; and the seruants of Pontius Pilate, and the Elders of the Iewes: all which came with one consent to the place where Christ was, that they might attach him. Where we learne a good lesson, that all sortes of wicked men disagteeing among themselves, can agree against Christ. The Scribes and Pharises were two contrary sectes, and at discord one with another in matters of religion: and Judas was one of Christs disciples: the Elders differed from them all: the souldiers were Gentiles: all these were at variance among themselves, & could not one brooke another. So also we read that Herode and Pontius Pilate were not friends: but at the same time when Christ was apprehended, Pilate sent him to Herode, and they were made friends. Now as these wicked men did all conspire against Christ: so doe the wicked ones of this worlde in all countreies and kingdomes band themselves against the Church of Christ at this day. And howsoeuer such be at discord among themselves, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine: because Christ and his religion is as flatte opposite to the corrupt disposition of all men, as light is to darknesse.

Mat. 26. 47.
Ioh. 18. 3.

Luk. 23. 11.

Againe, whereas we see so many sortes of men so amiably consenting to take Christ: we may note how all men naturally do hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it bin with all his members, and will be to the end of the world. They are accounted as the offscouring of the worlde, men not worthy to liue on the face of the earth: as Christ told his disciples saying, *Yee shall be hated*

Mat. 24. 9.
of

of all nations for my names sake.

Luk. 22. 52.

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *they came with clubs and staves as vnto a thiefe*. All the whole nation of the Iewes knewe right well that Christ was no man of violence, but meeke and lowly: and yet they came armed to apprehend him: as though he had beene some mighty potentate that woulde not haue beene apprehended, but haue resisted them. Where we see the property of an euill conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their owne shadowes: and if they see but a worme peepe out of the ground, they are at their wits ende: and as Salomon saith, *The wicked flee when none pursueth them*.

Prov. 18. 1.

Ioh. 18. 4, 5, 6.

After that they are now come to Christ, wee are to consider two things in their meeting. I. Christes communication with them. II. The treason of Iudas. Concerning their conference, it is saide, *Iesus knowing all things that should come vnto him, came forth, and said vnto them, whome seek ye?* they answered him, *Iesus of Nazareth*. *Iesus answered, I am he*. Now so soone as he had said, *I am he*, the stoutest of them fell to the ground, as being astonished at the maiestic of his worde. Where note, that the worde of God is a worde of power. The same power was in his word when he raised vp Lazarus: for when hee had lyen in the graue, and had entred into some degrees of corruption, he did no more, but said, *Lazarus come forth*: and he that was dead came forth. And hence wee may also marke what a wonderfull might and power is in the worde preached: for it is the very word of Christ, and therefore being preached by his ministers lawfully called by him thereunto, hath the same power and force in it which Christ himselfe shewed when he spake on earth. It is the fauour of life vnto life to saue those that heere it: or the fauour of death vnto death. It is like to a vapour or perfume in the aire, which in some mens nostrills is fauoury and pleasant, & doth reuiue them: and others againe it striketh dead. And therefore euery one that either now, or heretofore hath heard this worde preached, shall find it to be vnto them either a word of power to saue their soules, or through their corruption the ministry of death and condemnation. Again, if a word spoken by Christ, being in a base and low estate, be able to overthrow his enemies, then at the last day when he shall come in his glory, and power, and maiestic to iudge both the quicke and the dead: what power shall his wordes haue, *Go you cursed of my father into everlasting fire which was prepared for the deuill and his angels*? The con-

2. Cor. 2. 16.

sideration

consideration of this, that the worde of Christ shall euen be as powerfull at that day, must be a motive to every one of vs to cause vs to come vnto him: and while we haue time in these daies of grace and mercy, to seeke to be reconciled vnto him for all our sinnes, least at the last day we heare that dreadfull voice of Christ sounding against vs, *Goe ye cursed into euerlasting fire, &c.*

And thus much for the communication. Now followeth Iudas his treason: wherein wee are to obserue these things. I. the qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle which is the chiefest in Ecclesiasticall callings: and among the disciples hee was in some account; because he was as it were a steward in Christs family, and bare the bagge: but yet he was a traitour, & did more against Christ then all the Jewes did. For he brought them to the place where they might apprehend him: and when they were come did point him out vnto them, and deliuered him into their hands: nay he gaue them a signe and token, saying, *Whome I kisse, he it is: take him and lead him away vvarily.* Here we see the cause why Christ called Iudas a Deuill: for he said, *Have I not chosen you seruelus, and one of you is a Deuill.* Hee became to be a deuill and a traitour by nourishing a wicked and a couetous heart. And here we are taught that the ministers of the word, if they make no conscience of sinne, by the iust iudgement of God doe proue deuils incarnate: this example of Iudas doeth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is, if he want grace. They are like in this case vnto a man that hath meate and drinke enough, but no stomacke to digest meate: whereby the more he eateth, the more it turneth to his hurt. This I speake not to deface the callings of ministers; but that those which preach Gods word, should not doe it with impenitent hearts, liuing in their owne sinnes. For it is a fearefull thing for a man to speake vnto the people of the pardon of their sinne, and yet himselfe not to apprehend the same by faith. A lump of waxe if you keepe it from hear, or from the fire, it keepes his owne forme still, but if it be helde to the fire, it meltes and runnes abroad: so ministers who by reason of their callings come neare God, if they be lumps of iniquity and liue in their sinnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is designed to this calling, must first purge himselfe of his owne sinnes, or els Gods iudgements shall fall vpon him, as they did on Iudas that betrayed Christ.

Secondly

1. Tim. 6. 10.

Secondly let vs consider what mooued Iudas to betray his master; namely, the desire of wealth and gaine: and this couetousnesse, which is an insatiable desire of money, is the roote of all sinne: not that all sinnes came of it, but because where it is, there all other sinnes are preserved, and doe get strength. The desire of thirty peeces of siluer caused Iudas to make an agreement with the Iewes to betray his master. Some man will happily say that this practise of Iudas was very strange, and that no man now liuing would doe the like for any mony. *Answw.* Iudas is dead indeed, but his practise is yet aliue: for in the high and weighty calling of the ministry, he that hath charge of soules, and either can not teach and feede his flocke, or else will not, though he betray not Christ in his owne person, yet he betrayes the members of Christ vnto the deuill. If a nource should take a mans child to bring vp, and yet seldome or neuer giue him milke, in so much that the child pincheth away for very hunger: is not this the very cause of the death of it? yes verily. And so it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or else so seldome that their soules doe famish: he is the murderer of them, and hath betrayed them into the hands of their enemy: and shall be condemned for them as a traitour vnto God vlesse he repent. Besides, those that liue by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lords Sabbath: and they are also very Iudas'es: for they choppe away their soules with the deuill for a little gaine. And more lamentable is their case, because it is hard to find one of an hundred in the world that makes conscience of a lye, or of any badde dealing: if any gaine at all may come thereby. Men vse to cry out on Iudas for betraying Christ: and they doe well; yet they themselves for a little worldly pelfe betray their own soules. If such would not be counted Iudas'es, they must leaue off to sinne and keepe a good conscience in Gods worship, and the workes of their callings.

Thirdly, let vs consider what course Iudas tooke in betraying Christ: he was very submisle, saying, *Hailo, Master, and kissed him.* Why did he so? Herein he played the most palpable hypocrite: for hauing gotten a peece of money, he thought that neither Christ, nor any of his fellow disciples should haue knowen of it (though Christ knew it well enough) and therefore hee comes in this manner to him, thinking that Christ would haue conueyed himselfe from amongst them all at the very pinch, as he had done some times before. And this practise also of Iudas is common in the world: Iudas an enemy vnto Christ speakes him faire, and salutes him, and so doe most of our secure and drowisie protestants in England:

gland: they salute Christ, both by hearing his word and receiuing his sacraments: and as the prophet saith, *they honour God with their lips, but their hearts are farre from him.* We may see dayly experience of this: euery man will say, Lord, Lord, but in their liues and conuersations, few there be that deny him not, both in the duties which they owe vnto god, as also in duties towards their brethren. Many come to heare Gods word because they are compelled by the magistrates lawes: but when they are come, they worship not God in their hearts: which is plainly seene by the breach of Gods holy Sabbath in euery place: & that they make more account of a messe of pottage with Esau, then of their birth-right: and of thirty pieces of siluer then of Christ himselfe.

The third point to be handled in Christs apprehension is, that they lay hold on him: wherein we must consider two things. I. the resistance made by Christs disciples. II. their flight. For the first, Christs disciples resisted, and specially Peter drawing his sword, stroke one of the hye priestes seruants, and cut off his eare. This fact our Sauour Christ re-
 prooues: and that for these causes. I. because his disciples were private men: and they that came to apprehend him were magistrates. Secondly, he was to worke the worke of mans redemption: now Peter by this fact did what he could to hinder him. And from this practise of Peter we may learne, that nothing in the world is so hard to a man, as to take vp his crosse and follow Christ. One would thinke it should be a harde matter for him to encounter with enemies, especially they being stronger then he: but Peter stoutly resisting makes nothing of it: whereas a litle before when Christ told him and the rest concerning his passion, they were so heauy with griefe that they could not hold vp their heads: so hard a thing it is to beare the crosse; and for this very cause after ward when Christ reprooued him for striking, both he and all the rest of the disciples fledde away. Secondly Peter in all mans reason was to be commended, because he strake in the defence of his master: but Christ reprooues him for it. Whence we learne, that if a man be zealous for Christ, he must be zealous within the compasse of his calling: and not be zealous first, and then looke for a calling, but first looke for a calling and then be zealous. Which thing if Peter had marked he had not dealt so rashly: for being without the compasse of his calling he could not but do amisse. Here it may be demanded, whether Christ and his religion may not be maintained by the sword? *I answer*, that the Magistrate, which is the viceregent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the sword: and so may put to death Athe-
 ists,

Mat. 13. 30.

istes, which hold there is no God, of which sort there are many in these dayes: and heretiques, which maliciously maintaine, and hold any thing that ouerthrowes the foundation of religion in the Churches whercof they were members. But some object, that in the parable of the field, the seruants are commanded not to pluck vp the tares from the wheate, but to suffer both to grow till haruest: and that therefore there must be no separation of heretiques, and true Christians before the last day of iudgement. *Ans.* The scope of that place is not to forbid the execution of heretiques: but it speakes only of the finall separation which must be in the end of the world. For there the master of the family doth signifie god him selfe, and the field, the Church militant spread ouer the face of the whole earth: and by tares is meant not onely heretiques: but also all those that are forth of the Church: the seruants are Gods holy angels, and the haruest is the last iudgement. Here further it may be demanded who may vse the sword? *Ans.* All men may vse the sword to strike and to kill, into whose hands God putteth the sword. Now God putteth it into the hand first and principally of the publicke magistrate who when iust occasion serues may draw it out. And againe it is put into a priuate mans hand sometime. A priuate man when he is assailed of his enemy may take the sword in way of his owne defence, and may kill his enemy therewith (if there be no other helpe) not doing it vpon malice, but because he can not otherwise escape, and saue his owne life: and so for want of a magistrate, he is a magistrate vnto himselfe.

In the flight of the disciples we may consider two things, the time, and the quality of the persons. The time was at the apprehension of our Lord and Sauour. And this came to passe not without the speciall prouidence of God: that it might be knowen, that Christ had no helper or fellow in the accomplishment of the worke of our redemption: and that, whereas we for our sinnes deserued to be forsaken of all creatures, he being our pledge and surety, might be forsaken for vs. As for the qualitie of the persons that fle, they were the chosen disciples of Christ such as had beleued in him, confessed him, and preached in his name. And this serueth to teach vs that God will otherwhiles forsake his owne children and seruants and leaue them to themselves in some part, that they may feelee their wants and miseries, & their weaknesse in themselves, and by that means be humbled thoroughly, and be touched with an hungering desire after Christ. As a mother sets downe her child and hides her selfe, suffering it to cry, fall, and breake the face, not because she hates it, but that shee may teach it to depend vpon her, and loue her: so God giueth grace to his children,

children, & yet againe sometime he doth in part withdraw it from them, and then they faile in their duties sundry wayes: and this he doth to make them ashamed of themselves, and to cause them to put all their confidence out of themselves in the merits of Christ.

The fourth thing to be considered in Christes apprehension; is their binding of him. In which action of theirs we are to obserue first of all the circumstance of time, when this binding was. When our Saviour Christ had saide vnto them, *I am he*, they being astonished fell to the ground: and withall, when Peter had smitten off Malchus eare with his sword, Christ healed the same miraculously. Yet after all this, though they had seene his wonderfull power both in word and deed, they proceeded in malice against him, and lay hands on him, and bind him as a malefactor. In this we note what a fearefull sinne hardnesse of heart is: the danger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can stay or daunt him in his wicked proceedings: not the powerfull words and deeds of Christ himselfe. And indeede among Gods iudgements there is none more fearefull then this: and yet (how fearefull soeuer it be) it is a rise sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the law, and of the Gospell; the more harde and senselesse are their hearts: like vnto the stony; which, the more it is beaten vpon with the iron hammer, the harder it is. And againe, it is harde to find men that sorrow for their sinnes, and feele the want of Christ: which argueth the exceeding deadnesse of spirit. And let vs be resolued that it is a most terrible iudgement of God, the rather to be feared, because it is like a pleasant sleep, into which when a man is fallen, he feelles neither paine nor griefe. And therefore we for our parts must looke vnto it with feare and trembling, least it take such hold of vs, that we be past all hope of recovery.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old testament: for the beast that was to be sacrificed, was tyed with cords and bound, and so brought to the altar. And whereas Christ was bound, we must not consider him in his owne person; but as he standing in our roome and stead beares the person of all sinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we learne two good instructions. First here is a comfort to all the people of God: Christ was bound by his enemies, that they might be vnloosed from the bondage of Satan, sinne, and their own corruptions (under which they lie bound.

bound by nature) and might haue free liberty in and by him. Secondly all impenitent sinners are taught hereby to reforme and amend their heartes and liues. For what exceeding madnes is this, that they by Christs bonds being set at liberty, will yet liue and die in their sinnes, and take pleasure to lie bound hand and foote vnder the power of sinne and Sathan: And indeed this sheweth vnto vs the fearefull and dangerous estate of all those that goe on still in their sinnes. For what can they say for themselves at the day of iudgement, when as now they haue freedome offered and will not accept of it?

Mat. 26. 57.

Mat. 14. 53.

Luk. 22. 66.

Ioh. 18. 19.

Thus much of Christs apprehension: Now followeth the inditement. For they proceed against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiphas the high priest in the great counsell at Ierusalem; the second before the ciuill Iudge Pontius Pilate, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiphas was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceede against him. In the first we are to consider these points. I. the time in which Christ was indited. II. the end of his inditement. III. the whole tenour and proceeding thereof. For the first: Christ was indited early in the morning at the breake of the day: for he was apprehended in the night, and with all haste brought into Caiphas hall, where they kept him all night: and at the breake of the day Caiphas the high priest, and the Elders with the Scribes and Pharises, held a solemnne counsell against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as S. Matthew saith, *when the morning was come, all the chiefe Priests and Elders of the people tooke counsell against Iesus to put him to death:* and ledde him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. First the diligence of vngodly men and the quicknesse of their nature to practise sinne and wickednes: as it was said of the olde Iewes, their feet runne to euill, and they make hast to shed blood. When the Israelites would sacrifice to the golden calfe which they had made; it is said, *they rose up early in the morning.* Hence it appeares, that if God leaue vs to our selues, we are as ready to practise any nile hiefe as the fire is to burne without delay and that with much violence. Now the consideration of this must moue euery one of vs to take heed of all occasions and prouocations to sinne whatsoever they be, that the corruption of our nature breake not forth any way. Secondly in the circumstance of time of this counsell, we may marke the rashnes of this solemnne assembly in iudiciall

Mat. 27. 1, 2.

Isai. 59. 7.

Exod. 32. 6.

ciall proceedings: whereas they examine him both of his doctrine, and also of his disciples, omitting such circumstances as should haue bene v-
sed; as the serious examining of witnesses, and the weying of his contrary
answers: for he is taken and brought before the iudge and condemned
on a sudden. Now as this was the practise of this councell, so on the con-
trary the common complaint of these times is of the slow dispatch of
matters in law, and of the long delay: inso much that some be almost vn-
done before their suites be ended: whereas iudiciall proceedings were
ordained by God, not for mens vndoing, but for the maintaining of the
common peace, & liberty, & wealth. And therefore iustice ought to be dis-
patched with such speed, as men thereby might be furthered, and not hin-
dered.

The end of Christs inditement was directly to kill him, & to put him to death. Here is no indifferent proceeding to be looked for, but plotting on
every hand for the very blood of Christ. Where note, that in the hearts
of all wicked mē, there is an ingrafted hatred of Christ, & as it were bred
in the bone: and the same affection the world carrieth to the members of
Christ. This hatred is manifested in the first giuing of the promise, *I will
put enmities betwene thee and the woman, betwene thy seed & her
seed.* It appeares in the hatred that Cain bare to his brother Abel, Ismael
towards Isaac, Esau towards Jacob: and the Gentiles that were without
the couenant, towards the Church of God at all times. And to come nere
to our selues, this ingrafted hatred that is in the heart of the wicked a-
gainst Christ and his members, is as plentifull and as euident as euer it was,
euen in these our daies. For among all men none are more maligned and
hated then those that professe Christ: and for none other cause; but be-
cause they professe Christ. And hereupon the very profession of religion
is laden with nicknames and reprochfull tearmes by all sortes of men.

And thus much of the end and intent of their counsell. The proce-
ding in iudgement stands in these points. I. they examine Christ. II. they
bring witnesses against him. III. they adiure him to tell them who he is.
of these in order. First, they examine our Saviour Christ of his doctrine
suspecting him to be a false prophet: secondly of his disciples, as suspecting
him seditiously to raise vp a new sect vnto himselfe, to make a faction a-
mongst the Iewes. Now to this examination let vs marke Christs an-
swer, in which he saith nothing at all concerning his disciples: whereas Joh. 18. 19.
notwithstanding he might haue said, that one of them betrayed him, and
ther denyed him, and the rest fled away: whereby we note, that it is not
our duty at all times, and in all places, to speake of the faults and wants that

1. Pet. 3. 15.

Ioh. 18. 19, 20.

Act. 12. 12.

Mat. 21. 13.

Mat. 15. 3.

Rom. 10. 3.

Mat. 23. 23.

we know by others. Secondly, the answer which he makes is onely concerning his doctrine: whereby the ministers of God and all men are taught, that being called before their enemies, to give reason of their doctrine: they are (as S. Peter saith) *to be alwayes ready to give an account of the hope that is in them.* And further we are to consider the wisdom that Christ useth in answering; for he saith nothing of his doctrine in particular, but said, *I speake openly to the worlde, I neuer taught in the synagoge, & in the temple wherher the Iewes resorted. in secret hane I taught nothing: aske them therefore what I said which heard me. Behold, they can tell you what I said.* Now the reason why he answereth thus sparingly in generall termes is; because their examination served only to intangle him: and out of his words to gather matter of accusation. After whole example we may learne, that being called to make answer of our faith and doctrine before our enemies, we are to do it so, as thereby we do not intangle our selves, nor give any advantage vnto our enemies: and hereof we haue a notable example in the Apostle Paul, Act. 23. 6. Again, in the words of Christs answer we must obserue two things. First that the place where Christ taught was publike. Now hence it may be demaied, whether ministers may handle the word of God priuately or not. *Answer.* The state of Gods Church is twofold: peaceable or troublesome. In the time of peace ministers must preach the word publickly: but in time of persecution, for the safety and preservation of the Church of God, they may with good warrant preach priuately: and indeed at such times the assemblies of the Church make priuat places publick. And hence we learn, that in time of peace all those that are called to the office of the ministry, must (if it be possible) spend their labour publickly, so as they may do most good. Secondly, whereas Christ saith, he preached in the synagogues & temple, which at that time were places full of disorders, in so much as he called the Temple *a den of thieves*: and the Scribes and Pharisees had corrupted the doctrine of the Law, *or angrasting the commandments of God by their vaine traditions*: and they mighte iustificatiō by the works of the Law, as Paul saith, *they being ignorant of the righteousness of God, and going about to stablish their owne righteousness by which they were not submittēd themselves to the righteousness of God.* Besides all this, they were looke and wicked men in their liues and conversations: and therefore Christ commended the people that they should obserue and doe whatsaueuer the Scribes and Pharisees bidde them doing in Moses bidding, but after their workes they must not doe, but as they fly and do not. Now although these corrupciōs and deformities were in the

Iewish Church, yet our Saviour Christ made no separation from it, but came and preached both in their temple and synagogues; where these seducers and false teachers were. And hence we gather, that the practise of all those men in our Church, which separate themselves from all assemblies for the wants thereof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing els but a *satanicall illusion*; that our Sacraments are no Sacraments, I say, this their practise is condemned by our Saviour Christs conuersing among the Iewes. For if Christ should haue followed their opinion, he ought to haue fled from amongst the Iewes, and not so much as once to haue come into the temple, or taught in their Synagogues; but contrariwise he ioyned himselfe with them; and therefore we can not in good conscience disioyne our selues from the Church of England. The second thing to be obserued in Christs answer is, that he referres Caiphas to the iudgement of his hearers, being resolu'd of the truth of his owne doctrine, though sundry of them were his vtter enemies. Behold then a good example for all the ministers of Gods worde to follow; teaching them to deliuer Gods word so purely, and synterely, that if they be called into question about the same, they may be bold to appeale to the consciences of their hearers, although they be wicked men.

Now after this answer, one of the seruants of Caiphas smites Christ with a rodde: in whome the saying is verified, *Like master like seruant*: Ioh. 18. 22. that is, if the master be wicked, seruants commonly will be wicked also: if the master be an enemy to Christ, his seruants will be Christs enemy also. And this is the cause why there are so many lewd apprentices and seruants, because there are so many lewd masters. Many masters complaine of seruants now adaies, but there is more cause why they should complaine of themselves; for usually seruants will not become obedient to their masters, till their masters first become obedient vnto Christ; therefore let masters learne to obey God, and then their seruants will obey them also.

Further, Christ being smitten, makes this answer: *If I haue euill spoken, beare witness of the euill: but if I haue euill spoken, reuile my fault*. Now hereupon looking Iohn the Apostles saith, Christ keeps not his owne lawes, but goes against his own precept; whereas he said: *If one strike thee on the one cheek, turne to him the other also*. But we must know, that in these words Christs meaning is, that a mā must rather suffer a double wrong, then seek a priuate reuenge. And before Christ spake in his owne defence, which a

man may lawfully doe, and not seeke any reuenge: for it is one thing to defend his owne cause, and another to take reuenge.

Mat. 26. 60.

Tertull. Apol.
contragent.

Now followes the second point in their proceeding, which is, the producing of false witnesses against him: as S. Matthew saith, *The whole Councell sought false witnesses against him, and though many came, yet found they none: for they could not agree together, because they alledged false things against him, which they could not prooue.* And thus the members of Christ haue often such enemies as make no bones shamefully to auouch that against them, which they cannot be able to iustifie.

The ten persecutions which were in the first 300. yerres after Christ, arose oftentimes of shamelesse reports that men gaue out, which saide that Christians liued of mans flesh: and therefore slew their owne children: 2. that they liued on raw flesh, 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the sunne and moone: 6. that they were traytors and sought to vndermine the Romane Empire: and lastly, wheresoeuer was thunder or earthquakes, seditions or tumults, or any disquietnes or trouble, Christians were accused as the authours thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, and wil be to the worlds end. Now when the first witnesses could not agree among themselves, then two other false witnesses came forth, which auouched that Christ said, *I will destroy this temple made with hands, & within three daies will build another made without hands.* Indeed Christ saide some such words: for saith he, *Destroy this temple, and within three daies I will builde it up againe.* But he spake this of the temple of his body: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe they change the words, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they change both words & meaning: and therefore the Holy Ghost calleth them *false witnesses*. By this wee must be aduertised to take heed how we report mens words: for if wee change the meaning, though in part we retaine the words, we may soone become slanderers and false witnesses: and as this duty must be performed towards all men, so especially towards the ministers of the Gospell: and the neglect of this duty procureth many slanders to them in this our Church: whereof indeede the reporters are the cause, and not the ministers themselves.

Mark. 14. 58.

Ioh. 2. 19.
verf. 21.

Now at this false accusation Christ was silent, so as Caiphas asked him why hee answered nothing. Mercie wee are to consider many things: I. why

I. why Christ was silent. The causes be two: first he was to shew himselfe a patterne of true humilitie and patience, therefore even then would he be silent when he was most falsly accused of his aduersaries. Secondly he is silent, that standing before the iudge to be condemned, the sentence might proceede against him, and he might suffer the death appointed, which was due vnto vs, and so become our redeemer. And in Christs example we must note, that it is a speciall duty to know when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peradventure aske what rule we haue to direct vs herein? *Answer.* The generall rule for the ordering of the tongue, is the law of God. We are commanded to seeke the glory of God in the first table; and in the second the good of our neighbour: when thy speech therefore will serue either for Gods glory, or the good of thy neighbor, then thou must speake: if it serue for neither, then be silent. Again, if thy silence be either for Gods glory, or the good of thy neighbour, then be silent: if it will not, then speake. And because it is hard for a man to know when his speech or silence will serue for these two ends: therefore wee must pray vnto God that he will teach and direct vs herein: as Dauid doth, *Set a watch* (saith he) *O Lorde, before my mouth, and keepe the doore of my lippes:* and againe, *Open thou my lippes, O Lord, and my mouth shall shewe forth thy praise.*

*Psal. 141. 3.
Psal. 51. 15.*

Thus much for the false witnesses produced. Now followeth the third point, which is, the adiuring of Christ: for Caiphas the high priest charged him to tell him whether he were the Christ the sonne of God, or no. To adiure a man, is to charge and commaund him in the name of God, to declare a truth, not only because God is witnesse thereof, but also because he is iudge to reuenge, if he speake not the truth. Thus Paul adiured the Thessalonians, charging them in the Lord, that his epistle should be read vnto all the brethren the Saints. And the like doth Caiphas to Christ. And here is a thing to be wondred at; Caiphas the high priest adiureth him in the name of God, who is very God, even the Sonne of God. And this shewes what a small account he made of the name of God: for he did it only to get advantage on Christs words: and so do many now a daies, who for a little profit or gaine make a matter of nothing: to abuse the name of God a thousand waies.

1. Thess. 5. 27.

Christ being thus adiured, though silent before, yet now in reuerence to Gods maiesty, answered and said: first, *Thou hast said it.* and in Saint Marke, *I am he.* In this answer, appeares the wonderfull prouidence of God. For though Caiphas take hence the occasion of condemning

*Mar. 26. 25.
Mar. 14. 62.
Ioh. 19. 7.*

Christ, yet hath he withall drawn from him a most excellent confession, that he is the Sonne of God, and our alone Saviour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs.

Thus we haue ended the first inditement of Christ before Caiphas. Now followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The history of it is set downe at large in all the Euangelists. In this second inditement of Christ (that wee may referre euery matter to his place) we are to obserue foure things: I. the accusation of Christ before Pilate. II. his examination. III. Pilates pollicie to saue Christ. IV. Pilates absolving of him; and then the condemnation of Christ in both courts, Ecclesiasticall and ciuill: of these in order. In Christs accusation, we must consider many points. The first is, who were his accusers, namely the high priest, the Scribes, and Pharises, and Elders of the people, and the common people: all these conspired together to accuse him. The cause that moued the Pharises and Elders of the people herunto, is noted by Saint Matthew, who saith *of enuy they delivered him*. Envy is nothing but a sadnesse in a mans heart, at the prosperitie of his better. And it rained in the Scribes and Pharises, and the occasion was this. Christ had taught most heavenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceed them all, and was in more account among the people: and for this cause the Scribes and Pharises and high Priests, repined and grudged at him. Now their example serues to admonish vs to take heede of this sinne, as being the mother of many mischiefes. And we must rather follow the example of Moses, who when Iosua desired him to forbid Eldad and Medad to propheticie, answered, *Enviest thou for my sake? yea I would see God all the Lordes people were prophets*. And we must be of the same mind with Iohn Baptist, who hearing by his disciples that the people left him and followed Christ, said, his ioy was fulfilled, *for Christ must increase and he must decrease*. And so we must be glad and content when we see the prosperitie of our neighbours any way. Now the cause why the common people ioyne with them was, because the chiefe Priests & the Scribes & Elders had perswaded the to a bad conceit of Christ. Hence it appeares that it is most requisite for any people, be they neuer so good, to haue good magistrates, & godly rulers to gouerne them by wise and godly counsell. The necessity hereof was well knowne to Iethro Moses father in law, though he were a heathen man: for he biddeth Moses to provide among all the people men of courage fearing God, men dealing truly, hating couetousnesse, and appoint them to be rulers over the people. Teaching vs, that if couetous, malitious,

Ioh. 18. 19.
Luk. 23.
Mat. 27. 2.
Mark. 15. 1.

Mat. 27. 18.

Num. 11. 26,
27, 28.

Ioh. 3. 29.

Mat. 27. 30.

Exod. 18. 21.

malitious; and vngodly men, not fearing God, goe before the people, they also shall in all likelihood be carried into the like finnes by their example.

The next point concernes the place where they accuse him, which was at the doore of the common hall: for hauing brought him before the counsell at Ierusalem, and there condemned him of blasphemy, afterward they bring him into the common hall where Pilate sate iudge. Yet did they not enter in, but stayed without at the dore, *least they should be defiled*, and be made vnfit to eate the passeouer. In which practise of theirs, we are to marke an example of most notable both superstition, and most grosse hypocrisie. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremony. And in like manner they made no conscience to giue thirty pieces of siluer to betray Christ: but to cast the same into the treasury, they make it a great and heynous offence. And for this cause Christ pronounceth a *uioe vnto the Scribes and Pharisees, calling them hypocrites*: *for, saith he, you disbe myne, anse, and commen, and leaue the voweightie matters of the law, as iudgement, and mercie*: And the very same thing wee see practised of the Church of Rome at this day, and of sundry papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the same men make no conscience of seeking the blood of the Lords annointed, and their dread soueraigne. And in this wee see the most palpable, and most grosse hypocrisie of those that be of that Chorch. But shall we thinke that our own Church is free from such men? no assuredly: for take a view of the profession that is vsed among the people of England, and it will appeare that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, & there mumble vp the Lords prayer, the commandements, and the beliefe in stead of prayers, which being done, God is well serued thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluation by the ministers of Gods worde. At the feast of Easter, euery man will be full of deuotion and charity, and come to receiue the Lords Supper, as though he were the holiest man in the world; but when the time is past, all generally turne to their olde byas againe: and all the yeere after liue as they list, making no conscience of lying, slandering, fraude, and deceit in their affaires among men. But wee must knowe that there is no soundnesse of religion, but grosse hypocrisie in all such men:

they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is, concerning the party to whome they make this accusation against Christ, namely, not to a Jewe, but to a Gentile: for hauing condemned him in their Ecclesiasticall court before Caiph the high priest, they bring him to Pontius Pilate the deputy of Tiberius Caesar in Iudea. Where wee must observe the wonderfull providence of God, in that not only the Jewes, but the Gentiles also had a stroke in the arraignment of Christ, that that might be true which the Apostle saith, *God shut up all vnder sinne, that he might haue mercy vpon all.*

Rom. 11. 32.

The fourth point is, the matter of their accusation: they accuse our Sauiour Christ of three things. I. that he seduced the people. II. that he forbad to pay tribute to Caesar. III. that he laid he was a king. Let vs well consider these accusations, especially the two last, because they are flat contrary both to Christs preaching: & to his practise. For when the people would haue made him a King, after he had wrought the miracle of the five loaves and two fishes, the text saith *he departed from among them vnto a mountaine himselte alone.* Secondly, when tribute was demanded of him for Caesar, though he were the kings sonne, and therefore was freed; yet saith he to Peter *least we should offend them goe to the sea, and cast in an angle and take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt find a piece of twenty pence, that take and give vnto them for thine aname.* And when he was called to be a iudge to diuide the inheritance betwene two brethren, he refused to doe it, saying, *who made me a iudge betwene you?* Therefore in these two things, they did most falsly accuse him. Whetby we learne, that nothing is so false and vntrue, but the slanderer dare lay it to the charge of the innocent: the tongues of the slanderers are sharpe swords, and venomous arrowes, to wound their enemies: their throats are open sepulchres, the poyson of aspes is vnder their lippes. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as Saint Iames saith, the tongue of the wicked is fire, yea a world of wickednesse, and it is set on fire with the fire of hell: therefore let this example be a caveat to vs all, to teach vs to take heed of slandering, for the deuill then speaks by vs, and kindles our tongues with the fire of hell.

Luk. 23. 2.

Ioh. 6. 15.
Mat. 17. 27.Psal. 120. 4.
and 5. 9.

Iac. 3. 6.

* In iustice.
For a blasphemer by their law should be stoned & not crucified.
Mat. 27. 22, 23

The fifth point is, the manner of their accusation, which is diligently to be marked: for they doe not only charge him with a manifest vntruth, but they beseech Pilate to put him to death, crying, *Crucifie him, crucifie him:* in so much that Pontius Pilate was affaide of them: where wee

see how these shameles Jewes go beyond their compasse, and the bounds of all accusers, whose duie is to testifie onely what they know. Now in the matter of this their accusation, appeares their wonderfull inconstancie. For a little before when Christ came to Ierusalem riding upon an asse, shewing some signes of his kingly authoritie, they cut downe branches from the trees, and strawed them in the way, crying Hosanna, Blessed is he that cometh in the name of the Lord: but now they sing another song, and in stead of Hosanna, they cry, Crucifie him. Crucifie him. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the daies of King Edward the sixth the people of England receiued the Gospel of Christ: but shortly after in Queene Marias time, the same people receiued the wretched and abhominable doctrine of the Church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospel by our gracious Prince, the same people turned it to poperie, and imbraced the true religion againe. And thus with the Jewes one while they cry Hosanna to Christ, and receiue his Gospel: and shortly after they cry, Crucifie him. Crucifie him, by imbracing idolatrous poperie. Let vs therefore learne in the feare of God, by the ficklenes of the Jewes, that sing two contrarie songs in so short a space, to acknowledge our inconstancie and weaknes in the matter of religion: whereby if God leaue vs but a little to our selues, we shall straightway forsake Christ, his Gospel, and all.

Thus much of the accusation. Now followeth Christs examination before Pontius Pilate: for when the Jewes had thus falsely accused him, then Pontius Pilate took him and brought him into the common hall, and asked him this question, *Art thou the King of the Iewes?* Nowe Christ beeing thus examined, made as Paul also testifieth, a good confession. The summe thereof stands in foure heads. The first is, that he confessed himselfe to be a King: moe such an one as they accused him to be, yet a true King. Whence we may learne diuers instructions: first, that every Christian man in the midst of his miserie and affliction, hath one that is most sufficient euery way to defende him against all his enemies, the world, the flesh, and the deuill. For this King can doe whatsoeuer he will: & therefore when the legion of deuills would enter into a herd of swine, they could not without his leaue. And when the Canaanish daughter was dead, he but spake the word and she arose. And when Lazarus was dead, and had lien in the graue foure daies, he but said, Lazarus come forth, and he came forth bound hand and foote. Yea euen hell and death

1.Tim.6.12.

Ioh.18.36,37.

Math.8.31.

Mark.5.41.

Ioh.11.43.

giue

giue place to his word, and nothing can resist his power. And therefore he that is a true member of Christ, needs not to feare any enemies be they neuer so great or so many. And againe, as Christ is able, so is he readie and willing to saue and defend all that belecue in him. For he it is that gaue his life for his subiects, which no King would doe, and shedde his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly, whereas Christ is a mightie King, which can doe whatsoever he will, let all such among vs that haue hitherto liued in ignorance, & by reason of ignorance liue in their sinnes, at length begin to come vnto him, and doe him homage, and with penitent hearts fall downe before him: otherwise if they continue in their old rebellions, let them know whatsoever they be, high or low, that he hath a rod of iron in his hand to bruiſe them in pieces: their soules shall smart for it: as both Pilate, Caiphas, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ cannot drawe thee in this life from thy crooked waies, be sure at the houre of death he will breake thee in pieces like a potters vessell. This must we learne in regard of the first point, that he said plainly, *He was a King.*

Now follows the second part of his confession, namely that his *kingdome was not of this world.* Where he sets downe what kinde of king he is; he is no earthly king, his kingdome stands not in the power of men, nor in earthly and outward gouernement: but his kingdome is spirituall, and his gouernement is in the very hearts and consciences of men. His kingdome is not outward to be seene of men, but inward in the heart and soule: and therefore it is onely begunne in this life, and is continued and accomplished in the world to come in the kingdome of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, howsoever Satan haue heretofore reigned in vs, and made our hearts as it were his palaces: yet now let vs prepare a roome for Christ that he may come and dwell in vs: let him rule our hearts, wills, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdome may be in vs. This kingdome in the heart and conscience is the pearle and hidde treasure, which when a man findeth, he sells all that he hath and buyeth it. Let vs therefore in the feare of God, esteeme it as the most precious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe seeing this regiment of Christ is heavenly, and the full manifestation of it is reserved till the life to come: we must therefore vse this world

Psal. 2.9. and
110.3.

Math. 13.45.

world and all thinges in it, as honour, wealth, ease, and libertie, as though we vsed them not. As a trauailer vseth his staffe in his iourney; as long as it doth further him, so long he will carrie it with him: but when it hindereth him, then he casts it away: so must we vse the things of this life, namely as long as they are help; to further and make vs fitte for the kingdome of heauen, but if they be any hinderance to this spirituall regiment of Christ, we must renounce them and cast them away, be they neuer so precious to vs. 1. Cor. 7. 31.

The third point of Christs confession is, concerning the meanes whereby he gouernes his kingdome: *I came (saith he) into this world to beare witness of the truth*, that is, to preach the Gospell and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdome, stands specially in the preaching of the word, which is a principall ordinance of his, serving to gather his Church from the beginning of the world to the end thereof. And for this cause he hath in all ages set apart chosen ministers for the publishing of the doctrine of the Gospell. And hence it is manifest that the gift of prophecie, is the greatest gift that God bestows on his Church for the building thereof. And therefore it ought to be most highly esteemed, as a most precious it well. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vsed for the furthering of them, because they are vnder God the fountaines and wel springs of this gift of prophecie.

The last point is, concerning the subiects of Christs kingdome, expressed in these words, *They which are of the truth, heare my voice*. In which he sets downe the true marke of his seruants and subiects, that they are hearers of that heavenly & sauing word which he reuealed from the bosome of his father. It may be alleadged the most wicked men vpon earth, yea the deuills themselves may be hearers of the truth of Christ.

Ans. v. There be two kind of hearers: one which heareth onely the outward sound of the word with his bodily eares, & he hauing eares to heare doth not heare: the second, is he that doth not onely receiue the doctrine that is taught with his eares, but also hath his heart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by Dauid, saying, *Sacrifice and burnt offerings thou wouldst not haue: but my eares hast thou pierced*: whereby he insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced and bored by the hand of God, which causeth a mans heart to heare the sound and operation of the word, and the life Math. 13. 9.

to expresse the truth of it. Now the subjects of Christs kingdome are such, as with the outward hearing of the word, haue an inward hearing of the soule, & grace also to obey: and therefore all those that make no conscience of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may perswade our selues that we are good subjects, because we heare the word & receiue the Sacraments, but if our liues abound with sinne, & if our hearts be not pierced through by the sword of Gods spirit, whether we be high or low, rich or poore, let vs be what we wil be, we are no right subjects indeed, but rebels & traytours vnto the euerliuing God. It may be hereafter God wil giue further graces but as yet all impenitent persons, though liuing in the midst of Gods Church, are no obedient and faithfull subjects: and therefore while we haue time, let vs labour to performe in deede that which we doe in word professe.

Thus much of the examination and confession of Christ. Now followeth the third point concerning the pollicies which Pilate vsed to saue Christ: and they are three. First, when he heard that Christ was of Galilee, he tooke occasion to send him to Herod, thinking thereby to shift his hands of him, and not to shedde his blood. In which pollicie, though he seeme vnwilling to put Christ to death, yet herein he is a most vnjust iudge: for hauing giuen testimony of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to Herod for further iudgement. In Herods dealing with Christ, we may obserue these points. The first, that he is wonderfully glad of his coming. Why so? the text saith, *because he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.* Here marke how he reioyced, not in Christ because he was Christ, that is, his Messias and redeemer, but because he wrought myracles, signes, and wonders. And so it is among vs at this day: it is a rare thing to finde a man that loueth Christ, because he is Christ: some loue Christ for honour, some for wealth, and others for praise: that is, because they get honour, wealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the law and custom of their nation. But we must learne to be of this minde, to loue Christ, because he is Christ, euen for himselfe, and not for any other sinister respect: and we must reioyce in Christ for himselfe, though we neuer haue profit nor pleasure, neither honour or wealth by him. And if we loue him for wealth or pleasure, or for any other end but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that Herod desires Christ to worke a miracle. He can be content to see the works

Luk. 23. 7.

Luk. 23. 8.

works of Christ, but he cannot abide to heare his word, and to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospel of Christ preached, onely because they would heare speach of some straunge things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to read the strange histories of the Bible, and therefore can rehearse the most part of it, (and it were to be wished that all could doe the liker) yet come to the practise of it, the same persons are commonly found as bad in life and conuersion, yea rather worse then others. Let vs therefore labour that with our knowledge we may ioine obedience, and practise with our learning; and as wel to be affected with the word of Christ, as with his workes. The third point is, that Herod derides Christ, & sends him away, clothed in a white garment. This is that Herod whome Christ called a foxe, who also when he heard Iohn Baptist preach, did many things, and heard him gladly. How then comes Herod to this outrage of wickednes, thus to abuse Christ? *Answe.* We must know, that although Herod at the first heard Iohn preach, yet withall he followed his owne affections, & sought how to fulfill the lusts of his flesh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he call him in prison, and afterward cut off his head for it: after which offence, he is growne to this height of impietie, that he now despiseth Christ, and can not abide to heare him. Where we learne, that as we are willing to heare Gods word preached, so withall we must take heede that we practise no manner of sinne; but make conscience of euery thing that may displease God. Thou maist, I graunt, be one that feareth and fauoureth Iohn Baptist for a time, wallowing in thy olde sinnes: but after a while, yeilding to the swinge of thy corrupt heart, thou wilt neuer heare Iohn, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue bene professours of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and can not abide to heare the word preached vnto them: the reason is, because they could not abide to leaue their sinnes. Therefore that we may beginne in the spirit and not end in the flesh, let euery one that calls on the name of the Lord depart from iniquitie.

Now follows the second pollicie of Pilate. For when he saw the first would not preuaile, then he tooke a new course: for he tooke Iesus into the common hall and scourged him, and the souldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and said, Hail king of the Iewes, and smote him with their rodde. And

Luk. 13. 32.

Ioh. 19. 1.

thus.

Luk. 23. 14, 15,
16.

Psal. 119. 24.

1. Tim. 3. 9.

thus he brought him forth before the Iewes; perswading himselfe that when they saw him so abased, and so ignominiously abused, they would be content therewith, and exact no greater punishment at his hands: thinking thus to haue pacified the rage of the Iewes and so to haue deliuered Christ from death, by inflicting vpon him some lesser punishment. This policie is as it were a looking glasse, in which we may behold of what nature and condition all plots and policieis of men are, which are devised and practised without the direction of Gods word. In it we may obserue two things: the first is, the ground thereof: which is a most silly, simple, or rather senseles argument. For he reasoneth thus: *I finde no fault in this man, therefore I would chastise him and let him goe.* A man would hardly haue thought, that one having but common sense, would haue made such a reason, much less agree a iudge sitting in the roome of God. But in him we may behold and see the ground of all humane policie which is beside the word of God; namely the tooish and blinde reason of men. The second thing to be considered is, the proceeding and issue of this policie. Pilate must either whippe Christ being innocent; or put him to death: which are both finnes and great offences. Now he maketh choice of the lesser, which is to whippe him, and is perswaded that he ought to doe so: whereas of two finnes or euils, a man ought to doe neither. And in doing this, Pilate beeginnes to make a breach in his conscience; and that is the fruite that all politicks reape of their deuises, which proceede by the light of their owne reason, without the word of God. By this example, we are admonished of two things: first, that before we enterprize any businesse, we must rectifie our iudgements by Gods word. Dauid was a most wise King, and no doubt, had withall a graue and wise counsell, but yet he preferred the word of God before all, laying, *Thy testimonies are my counsellors.* Secondly, in our proceedings we must keepe an vpright, pure, and vnblameable conscience, as Paul exhorteth Timothie *to haue the myserie of faith in a pure conscience;* giuing vs thereby to vnderstand, that a good conscience is as it were a chest or cupboard, in which we are to keepe and locke vp our religion, and all other graces of God, as the most precious iewels that can be: and that if we suffer this chest to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate mote particularly: he whippes Christ, puts on him a purple garment, puts a reede in his hand, lets a crowne of thornes vpon his head, and causes the souldiours to mocke him, and spitte in his face. Now in this that Christ standing in our

roome,

roomer, was thus shamefully abused, we must consider what was due vnto euery one of vs for our finnes, namely thirne and reproch in this life, and in the life to come endlesse confusion. And we see the confession of Christ to be true which he made to Pilate, that his kingdome was not of this world; for if it had beene so, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all becomed an earthly king: and in stead of a reede they would haue put a scepter into his hand: and in stead of buffering and spitting on him, they would haue adored him, and fallen downe before him. Againe, whereas Christ our head in this world, ware no other crowne but one made of thornes, it serueth to teach all those that are the members of Christ, that they must not looke for a crowne of glorie in this life: because that is reserved for the life to come. And if we would then weare the crowne of glorie with Christ: we must here in this life weare a crowne of thornes; as he did: for as Paul saith, *If we suffer with Christ, we shall also reigne with him:* and that which was fully verified in Christ the head, must in some sort be verified in euery true member of Christ. 2. Tim. 2. 12.

Pilates third pollicie was this: when he saw that neither of the two former would preuaile, he comes forth vnto the Iewes, and makes an oration to this effect: that now was the feast of the Passecouer, and that they had a custome that the Gouvernour should then deliuer vnto the people a prisoner whome they would: therefore he asked them whether he should let loose to them Barrabas, or Iesus which is called Christ: this Barrabas was a notable malefactor, that with insurrection had committed murder. And thus Pilate conningly matcheth Christ with Barrabas, thinking that the Iewes would rather chuse him then Barrabas, being a notorious malefactor, nor worthe to liue on the face of the earth: and by this meanes he thought to haue deliuered Christ from death, though otherwise he accounted him also as a malefactor. The ground of this pollicie (as we see) is an old custome of the Iewes, that a prisoner should be let loose at Easter. And it may be the ende of this custome was, to increase the solemnitie of the feast: But whatsoeuer in truth the ende was, the fact in selfe was but a prophanation of the time, and an abomination before the Lord: for Salomon saith, *He that iustifieth the wicked, and condemneth the iust, even they both are abominations before the Lord.* The like practise takes place with many in these daies, who thinke the Lords day neuer wel spent, vntill they may adde solemnitie therunto, by revell and riot, by frequenting of taverns and alehouses.

houses. And furthermore, where Pilate matcheth Christ being innocent with Barrabas, and the people preferre him before Christ, hauing libertie to chuse either; it shewes that God in his prouidence had appointed that Christ should not stand in his owne roome before Pilate, but in our roome and stead, as a Mediatour betweene God and vs. And in this fact of the people we see how sinne by degrees takes hold of men and that speedily. VVho would haue thought that these Iewes, which a little before cried Hosanna, and spread their garments before Christ in the way, would euer haue preferred a murderer before him? But it was the doing of the high priests, the Scribes, and Pharises, who did animate and stirre them vp to this wickednes: and hereupon when they had yeelded first to attach him, and then to accuse him, they are carried to an higher degree of impietie, namely to seeke his blood: and least he should escape their hands, they plunge themselves deeper yet preferring a wretched murderer, euen seditious Barrabas before him. This must teach every one of vs to take heede of the beginnings euen of the least sinnes; for the deuill is cunning, he will not plunge a man into the greatest sinnes at the first: but his maner is, by litle & litle to creep into the heart: & hauing once possession thereof, by steppes to bring men to the height of sinne, and that with speede. VVe must therefore in the feare of God preuent sinne betimes, and at the first motion cut off all occasions hereof: that which

2. Tim. 3. 17.

Paul saith of heresie, comparing it to a canker or gangrene, may be saide of all sinne. The nature of the gangrene is to runne from one ioynt to another, from the toe to the foote, from the foote to the legge, from the legge to the thigh, till it haue wasted and destroyed the life of the bodie: so giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the deuill may be suffered but to put one talent into thy heart, he will presently winde himselfe into thee, his head, his bodie and all. The Psalmist saith, that he is blessed that taketh the children of the Babylonians and dasheth them against the stones; and as truly it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to ouermaster him.

Psal. 137. 9.

Thus haue we seene the pollicies of Pilate: now followeth the absolution of Christ: for when Pilate had vsed many meanes to deliuer him, and none would preuaile, then he absolues him, by giuing diuerse testimonies of his innocencie: for he came forth threetimes, and bare witness thereof: and last of all he testified the same by washing of his hands, which rite signifieth properly the defiling of the hands before, but as yet Pilate had not defiled his hands, and therefore he vsed it as a token, to shew, that

Mat. 27. 23, 24.

Luk. 23. 14, 22.

Mark. 15. 14.

Ioh. 18. 38.

& 19. 4.

Christ

Christ was innocent, and that he would not defile his owne hands with innocent blood. There were three causes that mooved Pilate to absolve Christ. First he saw that he was a *iust man*, as Saint Matthew noteth, ^{Math. 27. 19,} and that the high priests and people had deliuered *him up of envie*, as ^{24.} Saint Markes saith. ^{Mark 15. 10.} By this it is plaine, that a very Pagan or infidell may in somethings goe beyond such as be in Gods Church, having better conscience, and dealing more iustly then they. Pontius Pilate was a heathen man and a Gentile, the Jewes were the Church and people of the living God: yet he saw plainly that Christ was a iust man, and thereupon is mooved to absolve him: whereas the Jewes which should be men of conscience and religion, seeke his death. And thus a very Pagan may other whiles see more into a matter then those that be reputed of the Church. And this must admonish all such as professe the Gospell to looke vnto their proceedings, that they doe all things with vpright conscience: for if we deale vniustly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and see the grosse hypocrisie of our profession, which also would be loath to doe those things which we doe. The second cause that mooued Pilate to absolve Christ, was his wifes dreame: for when he was set downe vpon the iudgement seate, shee sent vnto him, saying, *Haue thou nothing to doe with that iust man: for I haue suffered many things in a dreame by reason of him.* ^{Math. 17. 19.} Dreames are of three sorts: naturall, rising from the constitution of the bodie: diabolieall, such as come by the suggestion of the deuill: diuine, which are from God. Some haue thought that this dreame was of the deuill, as though he had laboured thereby to hinder the death of Christ, and consequently our saluation: but I rather thinke it was occasioned by the things which shee had heard before of Christ, or that it was immediately from God, as the dreames of Pharao and Nabuchodonosor, and serued for a further manifestation of Christs innocencie. Here it may be asked, whether we may regard our dreames now, as Pilates wife did or no? *Answer.* We haue the bookes of the olde and new Testament to be our direction, as Esai saith: *to the lawe,* ^{Isa. 8. 20.} *and to the testimonie,* they must be our rule and guide. In these daies we must not looke to be taught by visions and dreames: yet shall it not be amisse to obserue this caveat concerning dreames, that by them we may gesse the constitution of our bodies, and oftentimes at the times whereunto we are inclined. The last motiue which caused Pilate to absolve Christ was a speech of the Jewes: for they said, that Christ ought to die by their lawe, *because he saide he vvas the sonne of God.* ^{Ioh. 19. 7, 8.}

And the text saith, when Pilate *heard that he was afraid*. Marke how a poore Painym that knew not Gods word, at the hearing of the name of the sonne of God is stricken with feare. No doubt he shal rise in iudgement against many among vs that without all feare rend the name of God in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learne to tremble and be afraid at his blessed name.

Thus much for the causes that moued Pilate to absolue Christ: as also for the second part of Christs arraignment, namely his accusation. Now followes the third part, which is his condemnation: and that is two-fold. The first by the Ecclesiasticall assemblie and counsell of the Iewes at Ierusalem, in the high priests hall before Caiphaz. The renour of his condemnation was this. *He hath blasphemed, what haue we any more neede of witnesse, he is worthe to die?* The cause why they say not *he shall die*, but, *he is worthe to die*, is this. The Iewes had two iurisdictions, the one Ecclesiasticall, the other civil, both prescribed and distinctly executed by the commandement of God, till the time of the Machabees, in which both ioynly together came into the hands of the priests: but after ward about the daies of Herod the great, the Romane Emperour tooke away both iurisdictions from the Iewes and made their kingdome a prouince, so as they could doe no more but apprehend, accuse, and imprison: as doth appeare by the example of Saul, who gate letters from the high priest to Damascus, that if he found any either man or woman that beleued in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not.

Math. 26.66.
Deut. 17.7, 8, 9
Act. 9.7.

By the fact of this Counsell we learne sundrie points: first, that generall counsels and the Pope himselve sitting iudicially in his consistorie may erre. If there were any visible Church of God at the time of Christs arraignment vpon the face of the whol world, it was no doubt the Church of the Iewes. For Caiphaz the high priest was a figure of Christ, the Scribes and Pharisees sate in Moses chaire, and Ierusalem is called by Christ the holy citie, *Math. 4. 5. and 27. 53.* Yet for all this that which was foretold is now verified, namely, that the chiefe corner stone should be reiected of master builders. For by the generall consent of the counsell at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankind is accused of blasphemie, and condemned as worthe of death. Wherefore it is a meere dotage of mans braine to auouch that the Pope cannot possibly erre in giuing a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome plead pri-
uiledge

uledge, for Ierusalem had as many prerogatiues as any people in the world could haue. Rom. 9. 3.

Againe, by this we see there is no reason why we should ascribe to any man or to oecumenicall counsell themselves, absolute and soueraigne power to determine and giue iudgement in matters of religion, considering they are in daunger to be ouertaken with notable slippes and errors. And therefore the soueraignitie of iudgement is peculiar to the sonne of God, who is the onely doctour and lawgiuer of the Church: and he puts the same in execution in and by the written word. As for the speach of the Papists calling the Scriptures a *dumbe Iudge*, it is little to be regarded: for the Scriptures are, as it were, the letter of the liuing sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs of all matters of faith, as a man can speake vnto his friende by letter, so be it, we haue the gift of discerning. Yet doe we not barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publicly and priuately is graunted vnto it of God: and that is to determine and giue sentence of matters in question according to the word as the lawyer giues iudgement, not according as he will, but according to the tenour of the law. Math. 23. 10.

Thirdly we learne, that personall succession is no vnfallible marke of the true faith, and of true pastours, vnlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For Caiphas held his office by succession from Aaron: and yet in publike assembly condemned the Messias spoken of by Moses and the Prophets. Therefore the succession of bishops of Rome from Peter is of no moment vnlesse they can prooue that their religion is the religion of Peter which they can neuer doe.

And thus much of Christs first condemnation: The second was by Pontius Pilate, who sate in an other court as a ciuill iudge, and the tenour of his sentence was, that the Iewes should take him and crucifie him. Here we must consider the reasons that moued Pilate to determine thus: the first was, the impatience of the Iewes: he for his part was loath to defile his hands with innocent bloode, but the Iewes cried, *his bloode be upon vs, and on our children*: which according to their wish came vpon them within fewe yeares after, and so remaineth still vnto this day. By which we are taught to take heede of imprecations against our selues, our children, or seruants, or any other creatures: for God heareth mens praiers two waies: either in mercy, or in his wrath & danger. If thou curse thy selfe, or any other, except thou turne vnto the Lord by spee- Luk. 23. 24. Math. 27. 25.

die repentance, he may heare thy prayer in his wrath, and verifie thy curse vpon thee to thy vtrer confusion. The second reason that moued Pilate to condemne Christ was, because he feared men more then God: for beeing deputie vnder Tyberius Cesar ouer the province of Iudea, for feare of loosing his office, and of displeasing the Iewes, he condemned Christ after he had absolued him: whereby we see, that it is a grieuous sinne to feare dust and ashes more then the liuing of God. And therefore Saint Iohn saith, *that the fearefull shall haue their portion in the burning lake*: that is, such as are more afraid of man then of God. And this sinne in Pilate wanted not his iust reward: for not long after he lost his deputie shippe, and Cefars fauour, and fledde to Vienna; where liuing in banishment, he killed himselfe. And thus God meetes with them that feare the creature more then the Creatour. That we may therefore auoide the heauie hand of God, let vs learne to feare God aboute all: else we shall dishonour God, and shame the religion which wee professe.

Ioh. 19. 12, 13.
Revel. 21. 8.
Euseb. hist. lib. 2. cap. 7.

The proper ende of Christs condemnation set downe though not in Pilates will, yet in Gods eternall counsell was, that he might be the cause of absolution at the barre of Gods iustice vnto all those whosoever they are which shall come to life eternall. For we must still remember, that when Christ was condemned by mortall Iudges, he stode in our place, and in him were all our sinnes condemned before God. Therefore to conclude this point: if this were the ende of the counsell of God, to haue his owne sonne condemned by Pontius Pilate a mortall iudge, that we might not be condemned but absolued before Gods iudgement seate: let vs all labour to haue this absolution sealed vp in our hearts by the testimonie of Gods spirit. For one day we must come to the barre of Gods iudgement: and if we haue not an absolution by Christs condemnation at Pilates earthly barre, let vs looke for nothing else but the fearefull sentence of condemnation at the celestially barre of Gods iustice, to be vitered at the day of the last iudgement. If a man should commit such an heynous offence, as that he could no other way escape death but by the Princes pardon, he neither would nor could be at rest, till by one meanes or other he had obtained the same, and had gotten it written and sealed: which done, he would carrie it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature we are rebels and traytours against God, and haue by our sinnes deserued tenne thousand deaths. Now our onely stay and refuge is, that Christ the sonne

sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembring, that euer after we leade a new life, and neuer commit the like sinnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our sinnes as a dead carkasse is in the graue. The Ministers of God may teach this often vnto vs, and we may also heare the same: but Satan doth so possesse mens hearts, that they seldome or neuer beginne to beleue or receiue it till it be too late. Euery one can say, God is mercifull, but that is not enough: for Christ beeing most righteous was condemned, that thou beeing a wretched sinner mightest be saved: and therefore thou must labour for thy selfe, to haue some testimonie of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maist more assuredly say, God is and will be mercifull vnto thee.

Having spoken of the whole arraignment of Christ, and of his passion in generall. Now let vs proceede to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This beeing withall remembred, that these three parts, are likewise three degrees of Christs humiliation.

Christs execution is that part of his passion, which he bare vpon the crosse, exprest in the words of the Creede, *he was crucified, and died*. In handling of it we must obserue fve things: I. the person that suffered. II. the place where he suffered. III. the time when he suffered. IV. the manner how he suffered. V. the excellencie of his passion. For the first, the person that suffered was Christ the iust, as Peter saith, *Christ also hath once suffered for sinnes, the iust for the vniust*: & again, *Christ Jesus the iust* (saith Saint Iohn) *is the reconciliation for our sinnes*. And in his execution, we shall haue manifest declarations of his righteousness and iustice, consisting in two most worthie points. First, when he was vpon the crosse, and the souldiours were nayling his hands and feete thereunto, and racking his bodie most cruelly, he praied, *Father, forgive them, they know not what they doe*. These souldiours were by all likeli-

1. Pet. 3. 18.

1. Ioh. 3. 1.

Luk. 23. 34.

that when iniuries are done vnto vs, we ought to abstaine from all affection of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesson to learne and practise: but it is our parts to indeauour to doe it: and not onely so, but to be readie for euill to doe good: yea, euen at that instant when other men are doing vs wrong: euen then (I say) we must be readie, if it be possible to doe them good. When as Christs enemies were practising against him all the trecherie they could, euen then he performeth the worke of a Mediatour, and praicth for them vnto his father, and seeketh their saluation. Againe, whereas Christ praicth thus, *Father, forgine them*, we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiuenesse of sinnes. Some thinke that happinesse consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which we should most labour for, is reconciliation with God in Christ, that we may haue the free remission of all our sinnes. Yea this is blessednes it selfe, as Dauid saith, *Blessed is he whose iniquitie is forgiven, and whose sinne is covered*. Here then behold the madnesse of the men of this world, that either seeke for this blessing in the last place or not at all.

Psal. 32.1.

The second testimonie of Christs righteousness given in the middest of his passion was, that he beheld his mother standing by, and commended her to the custodie of Iohn his disciple: whereby he gaue an example of most holy obedience vnto the fift commaundement, which prescribeth honour to father and mother. And this his fact sheweth, that the observing of this commaundement standeth not in outward shew and reuerence onely; but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were Cains to father and mother: some rayle on them, some fight with them; others see them pine away and sterue, and not releue them. But all dutifull children must here learne, that as their parents haue done many duties vnto them, and brought them vp: so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releue them, yea in all they can, doe good vnto them. Againe in this we may see what a wretched state is that which the Church of Rome calleth the state of perfection; namely to liue apart from the companie of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not doe the dutie vnto his parents which Gods law requireth, and Christ here himselfe practiseth, nor the duties of

Ioh. 19.

of a member of Christ which are to be done to the whole Church, and to the rest of the members thereof.

The place where Christ suffered is called *Calvarie* or *Golgotha*, that is, the place of dead mens skulls, without the walls of Ierusalem. Concerning the reason of this name, men be of diuers opinions. Some say it was so called, because Adam was buried there, and that his skull being there found, gaue the name to the place. And this is the very opinion of some ancient diuines, that Christ was there crucified where Adam was buried: but because it hath no certen ground, I leaue it as vncerten. Others thinke it was called *Calvarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of sundrie Churches in this lande. And some others thinke it was called *Golgotha* or *Caluarie*, because thoes & murderers, & malefactours were there executed, stoned, burned: whereby it came to passe that many skulls & bones of dead men were found there.

The time when Christ was executed, was at the Iewes passecouer, when not onely the Iewes, but also many Profelytes of many countries and nations were assembled: and therefore this execution was not in a private corner, but openly in the viewe of the world. For as he was a Sauour not to the Iewes onely but also to the Gentiles: so it was very requisite that his death should be publicke before all men both Iewes and Gentiles. As for the houre of the day in which he suffered, there is some difficultie in the Evangelists: for Saint Iohn saith, that he was condemned about *the sixth houre* of the day: and Saint Marke saith, he was crucified *the third houre*. Hence it may be demanded, how both these can stand together. *Answer.* Howsoeuer the Iewes naturall day beganne at euening, yet the artificiall day beganne at sunne-rising, and ended at sunne-setting: and it was diuided two waies. First, into twelue parts called twelue houres, whether the daies were longer or shorter. Secondly into foure parts or quarters, and euery part contained three houres: as from the first houre to the third was one part called *morning*: from the third houre to the sixt, an other part called *the sixth houre*: from the sixt houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Now when Saint Iohn saith, Christ was condemned about the sixth houre, it must be vnderstood of the second quarter of the day, called the sixth houre: and whereas Saint Marke saith he was crucified the third houre of the day, he speakes of the lesser houres, twelue whereof made the whole day: and thus they both agree, for the third houre of the day and the

Iewish Rab-
bines.
Cypr.lib.de re-
surrect.
August. serm.
71. de temp.
Hieron. epist.
Paula ad Mar-
cellam.

Ioh. 19. 14.
Mark. 15. 23.

*A. Gell. no 3.
act. 3. 1. 2.*

beginning of the second quarter follow each other immediately. Again it may be answered, that Christ was condemned at fixe of the clocke after the Romane account, which begins the day at midnight; and crucified at three (which is nine of the clocke in the morning with vs) after the Iewes account who beginne their artificiall day, as I said, at the sunne-rising.

The fourth and last point, is the order &c whole proceeding of Christs execution; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Again in his going to execution we may consider many points.

*Iosu. 7. 24.
Lev. 21. 14.
A 2. 7. 58.*

The first, that he is brought out of Ierusalem as a malefactor. For the olde and auncient custome of the Iewes was to put those whome they iudged to be notorious offenders to death without their tents when they wandered in the wilderness, and without the walls of Ierusalem, least they should any way be defiled with their blood. And this fell out by the speciall providence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the holy Ghost) *even Iesus that he might sanctifie the people with his owne blood, suffered without the gates.*

Lev. 6. 36.

Hebr. 13. 12.

1. Cor. 4. 13.

Hence may all Christians learne to know their owne estate and condition: first, in this world they must looke to be accounted the *offscouring of the earth, and the filth of the world*, as the Apostle saith, and we must all prepare our selves to beate this estate. They that will be Gods children must not looke to be better accepted of in the world then Christ was. Secondly by this every one of vs must learne to be content to vse this world, as strangers and pilgrimes; beeing every day and houre readie to leaue the same. For if Christ the sonne of God himselfe was brought out of Ierusalem, as not beeing worthie to haue his abode there, then must every Christian man looke much more for the like extremitie. And therefore it is not good for vs to haue our hearts tied to the world, and to seeke alwaies to be approoued of the same: for that argueth that wee are not like to Christ: but wee must rather doe as poore pilgrimes in straunge countries and that is onely to looke for safe conduct through the miseries in this world, hauing in the mean season our hearts, wills, &c affections set on the kingdome which is in heauen. The second thing is, that Christ was made to beate his own crosse: for so it seems the manner of the Romanes was to deale with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his

his diſciples: namely, that if *any man will be his diſciple, hee muſt deny him ſelfe, take up his owne croſſe daily, and follow him*: where, by the croſſe we muſt vnderſtand, that portion of affliction, which God hath allotted to euery one of his children: for there is no child of God to whom he hath not meaſured out as it were ſome bitter cup of miſery in this life.

Luk. 9. 23.

And therefore Paul ſaith, *Now reioyce I in my ſuffering for you, and fulfill the reſt of the ſufferings of Chriſt in my ſelfe*. By Chriſts ſufferings he meaneth not the paſſion of Chriſt, but the ſufferings of the body of Chriſt, that is, the Church whereof Chriſt is the head. Moreouer we muſt ſuffer as he did, and that daily: becauſe as one day followeth another, ſo one croſſe comes in the necke of another. And whereas Chriſt beares the croſſe that was laide on him by the hands of the ſouldiers, it muſt teach vs not to pull croſſes vpon our ſelues, but wait till God lay them on vs; and when that time comes we muſt willingly bend our ſhoulders, ſtoope downe, and take them vp; whether they be in body or in ſoule: and that euery day if it be Gods will ſo long as we liue: and by this ſhall we moſt notably reſemble our Sauour Chriſt.

Coloſſ. 1. 24.

Thirdly, when Chriſt had carried his croſſe ſo long till he could carry it no longer, by reaſon of the faintneſſe of his body, which came by buffetts, whippings, and manifold other iniuries, then the ſouldiers meeting with one Simon of Cyrene a ſtranger, made him to beare the croſſe: where wee are put in minde, that if wee faint in the way and be wearied with the burden of our afflictions, God will giue good iſſue, and ſend as it were ſome Simon of Cyrene to helpe vs, and to be our comforter.

Luk. 23. 26.

Mat. 11. 28.

The fourth point is, that when Chriſt was carrying his owne croſſe, and was now paſſing on towards Golgotha, certaine women meet him, and pitying his caſe wept for him: but Chriſt answered them and ſaide, *Daughters of Ieruſalem, weepe not for me, but for your ſelues, and your children, &c.* By this we are firſt of all taught to pity the ſtate of thoſe that be in affliction and miſery, eſpecially thoſe that be the children of God: as the Apoſtle exhorteth vs, ſaying, *Remember them that are in bonds, as though you were bound with them: and them that are in affliction, as though you were afflicted with them*. In this land by Gods eſpeciall bleſſing wee haue enioyed the Goſpell of Chriſt with peace a long time, whereas other cuntries and Churches are in great diſtreſſe: ſome wallow in palpable ignorance and ſuperſtition: others haue liberty to enioy the Goſpell and want teachers: and ſome haue both the worde and teachers and yet want peace, and are in continuall perſecution. Now when we that haue the Goſpell with peace doe heare of theſe miſeries in

Luk. 23. 27.

Hebr. 13. 3.

our neighbour Churches, we ought to be moued with compassion towards them, as though we our selues were in the same afflictions. Secondly, whereas Christ saith, *weepe not for me, but for your selues*, he doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to turn our worldly griefes into godly sorow for our sinnes, which causeth rather to weepe for our offences, then for our friends, although euen this may also be done in a godly manner. When a man by bleeding at the nose is brought into danger of his life, the Phisitian lets him blood in another place, as in the arme, and turnes the course of the blood another way, to saue his life: and so must we turne our worldly sorowes, for losse of goods or friends, to a godly sorow for our offences against God: for as S. Paul saith, *Godly sorow causeth repentance unto saluation, not to be repented of: but worldly sorow causeth death.*

2 Cor. 7. 10.

Mar. 15. 23.

The fift point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke mingled with myrrhe and gall: some say it was to intoxicate his braine, and to take away his senses and memory. If this be true, we may here behold in the Iewes a most wicked part, that at the point of death when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a duty to be obserued of all magistrates, that when they are to execute malefactors, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this potion was to shorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoever we sinne, we doe as much as temper a cup of gall, or the poison of aspes, and as it were giue it to God to drinke: for so God himselfe compareth the sinne of the wicked Iewes to poyson, saying, *There vine is of the vine of Sodom, and of the vines of Gomorrha, their grapes are grapes of gall, their clusters be bitter, their vine is the poison of dragons, and the cruell gall of aspes.* And for this cause wee ought to thinke as hardly of our selues as of the Iewes, because so oft as we commit any offence against God, we do as much as mingle ranke poison, and bring it to Christ to drinke. Now afterward, when this cup was given him he tasted of it, but dranke not, because he was willing to suffer all things that his father had appointed him to suffer on the crosse, without any shortening or lessening of his paine.

Deut. 32. 22,
23.

Thus we see in what manner Christ was brought forth to the place of execution: Now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes: one, that the figures of the old testament

stament might be accomplished and verified. For the beaue-offering lifted vp and shaked from the right hand to the left, and the brasen serpent erected vpon a pole in the wilderness, prefigured the exalting of Christ vpon the crosse. The second, that we might in conscience be resolu'd, that Christ became vnder the law and suffered the curse thereof for vs, and bare in his owne body and soule the extremity of the wrath of God for our offences. And though other kinds of punishments were notes of the curse of God, as stoning and such like; yet was the death of the crosse in speciall manner aboue the rest accursed, not by the nature of the punishment, nor by the opinions of men, nor by the ciuill lawes of countries and kingdomes, but by the vertue of a particular commandement of God, foreseeing what manner of death Christ our redeemer should die. And hereupon among the Iewes in all ages this kind of punishment hath bene branded with speciall ignominy, as Paul signifieth when he saith, *He abaseth himselfe to the death, even to the death of the crosse:* and it hath bene allotted as a most grievous punishment to most notorious malefactours. If it be said that the repentant thiefe vpon the crosse dyed the same death with Christ and yet was not accursed, the answer is, that in regard of his offences he deserued the curse and was actually accursed, and the signe of this was the death which he suffered, and that in his owne confession: but because he repented, his sinnes were pardoned, and the curse remooued. It may further be said, that crucifying was not knowen in Moses daies, and therefore not accursed by any speciall commandement of God in Deuteronomy. *Ans.* Moses indeed speakes nothing in particular of crucifying, yet neuertheless he doth include the same vnder the generall. For if every one which hangs vpon a tree be accursed, then he also which is crucified: for crucifying is a particular kind of hanging on the tree. Lastly it may be alledged, that Christ in his death could not be accursed by the lawe of Moses, because he was no malefactour. *Ans.* Though in regard of himselfe he was no sinner, yet as he was our surety he became sinne for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs, by imputation and application was made his.

Furthermore Christ was crucified not after the manner of the Iewes, who vsed to hang malefactours vpon a tree binding them thereto with cords, and that when they were dead, but after the usuall maner of the Romanes; his body being partly nayled to the crosse, and partly in the nayling extreemely racked; otherwise I see not but that a man might remaine many daies together aliue vpon the crosse. And here we haue occasion to remember

Gal. 3. 13.

Deut. 21. 23.

Philip. 2. 8.

Num. 25. 4.

2. Sam. 21. 6.

Psal. 22. 17.

*Jren. l. 2. c. 42.
Aug. lib. 50.
hom. 3.*

*Autor libri de
passione inter
opera Cypriani.*

remember that the Papists who are so deuout and zealous towards crucifixes are farre deceived in the making of them. For first of all, the crosse was made of three pieces of wood, one fastened vpright in the ground to which the body and back leaned, the second fastened towards the top of the first ouerthwart, to wiche the hands were nailed: the third fastened towards the bottome of the first, on which the feete were set and nailed: whereas contrariwise popish carvers and painters fasten both the feet of the crosse to the first: secondly the feete of Christ were nailed asunder with two distinct nailes, and not nailed one vpon another with one naile alone as Papists imagine, and that to the very body of the crosse: for then the souldiers could not haue broken both the legges of the thieues, but onely the outmost: because one of them lay vpon the other.

Mat. 6. 12.

Zach. 12. 10.

Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitterness to bewaile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of God, not for any offence that ever he committed, but being our pledge and surety vnto God, he suffered all for us: and therefore iust cause haue we to mourne for all our offences, which brought our Sauour Christ to this low estate. If a man should be so farre in debt that he could not be freed, vnlesse the surety should be cast into prison for his sake: nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And so is the case with vs by reason of our sinnes: we are Gods debtors, yea bankrupts before him, yet haue we gotten a good surety, euen the sonne of God himselfe, who to recouer vs to our former liberty was crucified for the discharge of our debt. And therefore good cause haue wee to bewaile our estate euerie day, as by the prophet it is said, *They shall looke on him whome they haue pearced, they shall lament for him as one mourneth for his owne sonne: they shall be sorry for him as one is sorrie for his first borne.* Look as the blood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation of the crosse and passion of our Redeemer be as it were nayles and speares to pierce vs, that our heartes might bleed for our sinnes: and we are not to thinke more hardly of the Iewes for crucifying him then of our selues, because euen by our sinns we also crucified him. These are the very nailes which pierce his hands and feet, and these are the speares which pierce through his side. For the losse of a little worldly pelfe, oh how are we grieued! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieued for them aboute

boue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses lift vp the serpent in the wildernesse, so must the sonne of man be lifted vp*: the comparison is excellent and worthy the marking. In the wildernesse of Arabia the people of Israel rebelled against God, and thereupon he sent fiery serpents among them, which stung many of them to death: now when they repented, Moses was commanded to make a brazen serpent, and to set it vp on a pole, that as many as were stung might looke vnto it and recouer: and if they could but cast a glaunce of the eye on the brazen serpent, when they were stung euen to death, they were restored to health & life. Now euery man that liueth is in the same case with the Israelites: Satan hath stung vs at the heart, and giuen vs many a deadly wound, if we could feele it, and Christ who was figured by the brazen serpent was likewise exalted on the crosse, to conferre righteousness and life eternall to euery one of vs: therefore if we will escape eternall death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of our finnes: and then shall our hearts and consciences be healed of the wounds and gripes of the deuill: and vntill such time as we haue grace to do this, we shall neuer be cured, but still lie wounded with the stings of Satan, and bleeding to death euen at the very heart, although we feele no paine or griefe at all. But some may aske how any man can see him crucified now after his death? *Answw.* Wherefoeuer the word of God is preached, there Christ is crucified, as Paul saith, *Ob foolish Galatians, who hath bewitched you that ye should not obey the truth, to whom befors Iesus Christ was described in your sight, and among you crucified?* Gal. 3.1. meaning that he was liuely preached among them. We need not to goe to woden crosses, or to golden crucifixes to seeke for him; but where the Gospel is preached, thither must we go, and there lift vp our eyes of faith to Christ, as he is reuealed vnto vs in the word: resting on him and his merits with all our hearts, and with a godly sorrow confesse and bewaile our finnes, crauing at his hands mercy and pardon for the same. For till such time as we doe this, wee are grievously stung by Satan, and are euery moment euen at deaths dore. And if we can thus behold Christ by faith, the benefite which come hereby, shall be great: for as Paul saith, *the old man*, that is, the corruption of our nature, and the body of sinne that raigneth in vs, *shall be crucified vwith him*: for when Christ was nailed on the crosse, all our finnes were laid vpon him; therefore if thou dost vnfainedly belecue, all thy finnes are crucified with him, and the corrup-
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tion of thy nature languisheth and dyeth as he languished and dyed vpon the crosse.

Gal. 3. 24.

Thirdly, we must learne to imitate Christ: as he suffered himselfe to be nayled to the crosse for our sinnes, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, and the wickednesse of our owne hearts, as Paul saith, *They that are Christs, haue crucified the flesh, vvith the lustes and affections thereof.* And this we shall doe, if for our sinnes past we waile and mourne with bitternesse, and preuent the sinnes to come into which we may fall by reason of the corruption of our natures, by vsing all good meanes, as praier and fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianity stands not in this, to heare the word of God, and outwardly to professe the same, and in the meane season still to liue in our sinnes, and to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readinesse some speare or other to wound sinne, and the sword of the spirit to cut down corruption in vs, that thereby we may shew our selues to be liuely followers of Christ indeed.

Fourthly, by this we may learne that the wrath of God against sinne is wonderfull great, because his owne Sonne bearing our person, and being in our place, was not only crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore we must leaue off to make so little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse: like a sea without banke or bottom, it can not be searched into: and if we shall not acknowledge it to be so, our condemnation will be the greater.

Sixtly, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any iudgement, crosse, or calamity, either in body or in mind or both, do not beare them as the curses of God, but as the chastisement: of a louing father. For it doth not stand with the iustice of God to punish one fault twise: and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods feele the heauy hand of God, God doeth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God: but this can not stand, because Christ did make a perfect

lest satisfaction to the iustice of his father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christs passion.

In the crucifying of Christ, two things specially must be considered. The manner of the doing of it, and his continuance alie vpon the crosse. Touching the manner, the spirite of God hath noted two things. The first, that Christ was crucified betweene two thieues, the one vpon his left hand, the other vpon his right; in which action is verified the saying of the Prophet Esay, *He was numbred among the wicked*: and the Iewes for their parts doe hereby testifie, that they esteemed him to be, not some common wicked man, but euen the captaine and ringleader of all thieues and malefactours whatsoeuer. Now whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach every one of vs that belecue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with Paul, that we are the chiefe of all sinners. The second thing is, that Christ was crucified naked: because he was stripped of his garments by the souldiers when he was to be crucified. The causes why he suffered naked, are these. First, Adam by his fall brought vpon all mankind death both of body and soule, and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the body would be ignominious; and hereupon when Adam had sinned, and saw himselfe naked, he fledde from the presence of God, and hid himselfe euen for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominy that was due vnto man for sinne. Secondly, this came to passe by the goodnesse of God, that wee might haue a remedy for our spirituall nakednesse, which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof he himselfe lyeth open to all Gods iudgements. Hereof the Angels speaketh to the Church of Laodicca, saying, *Thou saiest I am rich, & increased wvith goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blind, and naked*. So when the Israelites had committed idolatry by the golden calfe, Moses telleth them that *they wwere naked*, not onely because they had spoiled themselues of their earrings, but especially because they were destitute of Gods fauour, and lay open and naked to all his iudgements for that sinne. And Salomon saith, *where there is no vision, there the people are made naked*, that is, their sinnes lie open before God; and by reason therof they themselues are subiect to his wrath and indignation. Now Christ was crucified naked, that

Esai. 53. 6.

1. Tim. 1. 15.

Gen. 3. 7, 8.

Rev. 3. 17.

Exod. 32. 25.

Prov. 29. 18.

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he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white raiment*, as Christ saith, *I counsell thee to buy of me white raiment, that thou maist be cloathed, and that thy filthy nakednesse doe not appeare;* and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill we haue put on the righteousness of Christ to couer the deformitie of our soules, that we may appeare holy, and without spot before God. Thirdly, Paul saith. *wee knowe if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God, &c.* For therefore wee sigh, *desiring to be cloathed with our house which is from heauen, because if wee be cloathed wee shall not be found naked.* Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely that after this life he might cloath all his members with eternall glory.

If this be so, that a part of our reioycing stands in the glorious nakednes of Christ crucified, there is no reason why we should be puffed vp with the vanity of our apparell. It should rather be an occasion to make vs ashamed, then to make vs proud. The thiefe may as well brag of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is but the couering of our shame: and therefore should put vs in mind of our sinne and shamefull nakednesse.

The abode of Christ vpon the crosse, was about the space of 6. houres. For the death of the crosse was no sudden but a ^b lingering death. And in this space of time there fell out five notable euents. The first, that the souldiers hauing stripped Christ of his garments, deuided them into 4. parts, and cast lottes for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not only content to suffer, but also to loose all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any triall hereafter, wee must be content to part with all for his sake, that we may winne him. Againe, in these souldiers we may behold a picture of this world: when they had nayled Christ to the crosse, they will not loose so much as his garments, but they come and deuide them and cast lottes for them: as for Christ himselfe, the Sauour and redeemer

Rev. 3. 18.

Rev. 7. 14.

Gal. 3. 27.

Eph. 4. 24.

2. Cor. 5. 1, 2, 3.

Aug. serm. 119.
de tempor.Produca
mors.

Mar. 19. 24.

deemer of mankind, they regard him not. And thus saith the world; it is a hard thing to find a man to accept of Christ, because he is Christ his redeemer: but, when gaine comes by Christ, then he is welcome. Esau that esteemed nothing of his fathers blessing, made great account of his brothers pottage. The Gaderenes made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to be the speciall members of Christ, doe not only with the souldiers strippe Christ of his garments, but more then this, they bereave him of his natures and offices. The Church of Rome by their transubstantiation strippe him of his manhood: and by making other priests after the same order with him, which do properly forgiue sinnes, strippe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas all deputyships and commissions cease in the presence of the principall. And when they haue done all this, then they further load him with a number of beggarly ceremonies, and so doe nothing els but make a * feigned Christ, in steade of the true and alone Mes-

* Fictitium
Christum.

The second reason was, that Christ was mocked of all sorts of men. First, they see vpon the cause written why he was crucified, namely, *This is the doing of the Jewes*: then the people that passed by reviled him, Mat. 27. 37, wagging their heads at him, and said, *Thou that destroyest the temple & 38, 39. buildest it in three dayes, save thy selfe*, &c. Likewise the high priestes mocking him, with the Scribes and Pharisees and the Elders, said, *Hee saveth others, let him save himselfe*. The same also did one of the theeues that was crucified with him, cast in his teeth. Behold here the wonderful strange dealing of the Jewes: they see an innocent man thus pitifully and grievously racked, and nayled on the crosse, and his blood distilling downe from hands and feete: and yet are they without all pity and compassion, and doe make but a mocke and a scoffe at him. And in this wee may plainly see how dangerous and fearefull their case is, who are wholly given vp to the hardnesse of their owne hearts: and we are further admonished to take heed how we giue our selves to teasing or mocking of others. And if any thinke it to be a light sinne, let them consider what befell the Jewes for mocking Christ. The hand of God was vpon them within a while after, and so remaineth to this day. Little children wickedly brought vp, when they saw Elisha the man of God comming, they mocked him, and said, *Come vp thou bald pate, come vp thou bald pate*: but

2. King. 2. 23,
23, 24.

Elisba looked backe on them, and cursed them in the name of the Lorde: and two wild beares came out of the Forrest and tare in pieces two and fourty of them. Iulian once a Christian Emperour, but after an Apostata, did nothing els but mocke Christ and his doctrine, and made ieaistles of sundry places of scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) and died scoffing & blaspheming. And such like are the iudgements of God, which befall mockers and scornets. Let vs therefore in the feare of God learne to eschew and auoid this sinne.

Furthermore if we shall indifferently consider all the mocks and scornings of the Iewes, we shall find that they can not truly conuince him of the least sinne; which serueth to cleare Christ, & to prooue that he was a most innocent man, in whose wayes was no wickednes, and in whose mouth was found no guile: and therefore he was most fit to stand in our roome, and suffer for vs which were most vile and sinfull. And here by the way a question offereth it selfe to be skanned. S. Matthew saith, *The theeues which were crucified with him say the same in his teeth* which the Scribes and Pharisees did: S. Luke saith *that one of the thieues mocked him*. Now it may be demanded, how both these can be true? *Ans.* Some reconcile the places thus: that the Scripture speaking generally of any thing, by a figure doth attribute that to the whole, which is proper to some part onely; and so here doth ascribe that to both the theeues which agreeth but to one. Others answer it thus: that at the first both of the euill doers did mock Christ, & of that time speaketh Matthew: but afterward one of them was miraculously conuerted, then the other alone mocked him, and of that time spake S. Luke. And this I rather take to be the truth. But what was the behaviour of Christ, when he is thus laden with reproche? In wonderful patience he replies not, but puts up all in silence. VVhere we are taught, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor taunt for taunt: but we must either be silent, or els speake no more then shall serue for our iust defence. This was the practise of the Israelites, by the appointment of Hezekias, when Rabshakeh reviled the Iewes, and blasphemed the name of God: the people held their peace, and answered him not a worde: for the kings commandement was, *answer him not*. So Hannah being troubled in mind, praied vnto the Lord, and Hely marked her mouth, for she spake in her heart, and her lippes did moue onely, but her voice was not heard, therefore Hely thought she had bin drunken, and said, *How long wilt thou be drunken: put away thy drunkenesse from thee*. Such a speech would haue mo-

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Mat. 27. 44.
Luk. 23. 39.

Synechdo-
che.

2. King. 18. 36.

1. Sam. 1. 14.

used many one to very hard words: but she said, *Nay, my lord, but I am a woman troubled in spirit, I have drunke neither wine nor strong drinke: but have powred out my soule before the Lord.* This is a hard lesson for men to learne; but we must endeavour our selues to practise it, if wee will be followers of Christ, and ouercome euill with good.

The third thing that fell out in the time of Christs crucifying, was the pitifull complaint, in which he cryed with a loud voice, *Eli, Eli, lama sabachthani*, that is, *My God, my God, why hast thou forsaken me?* In the opening of this complaint many points must be skanned. The first is, what was the cause that moued Christ to complaine? *Ans.* It was not any impatience or discontentation of mind, or any dispaire, or any dissembling, as some would haue it; but it was an apprehension and a feeling of the whole wrath of God, which seized vpon him both in body & soule. The second, what was the thing wherof he doth complaine. *Ans.* That he is forsaken of God the father. And from this point ariseth another question. How Christ being God, can be forsake of God? for the father, the Sonne, & the holy ghost are all three but one & the same God. *Ans.* By God we must vnderstand God the Father the first person. According to the common rule, when god is compared with the Sonne or holy ghost, then the father is meant by this title, God; as in this place: not that the father is more God thē the Sonne, for in dignity all the three persons are equall: but they are distinguished in order only, & the father is first. And againe whereas Christ complaineth that he was forsake, it must be vnderstood in regard of his humane nature, not of his godhead. And Christs manhood was forsaken, not that his godhead & manhood were seuered, for they were euer ioyned together from the first moment of the incarnation: but the godhead of Christ, & so the godhead of the Father did not shew forth his power in the manhood, but did as it were lie alleep for a time, that the manhood might suffer: when a man sleepeth, the soule is not seuered from the body, but lieth as it were dead, & exerciseth not it selfe: euen so the godhead lay still, & did not manifest his power in the manhood, & thus the manhood seemed to be forsaken. The third point is, the maner of this complaint, *My God, my God*, saith he: these words are words of faith, I say not of iustifying faith, wherof Christ stood not in need: but he had such a faith or hope, wherby he did put his confidence in god. The last words, *why hast thou forsaken me?* seeme at the first to be wordes of distrust. How then (will some say) can these words stand with the former: for faith & distrust are flat cōtraries? *Ans.* Christ did not vtter any speech of distrust, but only make his mone & cōplaint, by reason of the greatnes of his punishment: &

Mat. 27. 46

yet still relyed himselfe on the assistance of his father. Hence we learne first that religion doeth not stand in feeling, but in faith: which faith wee must haue in Christ, though we haue no feeling at all: for God oftentimes doth withdraw his grace and fauour from his children, that he may teach them to beleue in his mercy in Christ then, when they feele nothing lesse then his mercy. And faith and feeling can not alwaies stand together, because faith is a subsisting of things which are not seene, and the ground of things hoped for: and we must liue by faith, and not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to giue it vnto his children: and therefore in the extremity of afflictions and temptations, we must alwaies trust & rely on God by faith in Christ, as Christ himselfe doth when he is as it were plunged into the sea of the wrath of God. Secondly, here we may see how God dealeth with his children: for Christ in the sense and feeling of his humane nature was forsaken, yet had hee sure trust and confidence in God, that caused him to say, *My God, my God*. God will oftentimes cast his deare children into huge gulches of woe and misery, where they shall see neither banke nor bottom, nor any way to get out: yet men in this case must not despaire, but remember still that that which befell Christ the head, doth also befall his members. Though Christ him-selfe at his death did beare the wrath of God in such measure, as that in the sense and feeling of his humane nature he was forsaken: yet for all this he was the Sonne of God, and had the spirit of his father, crying, *My God, my God*. And therefore though we be wonderfully afflicted either in body or in mind, so as we haue no sense or feeling of Gods mercy at all, yet must we not despaire and thinke that wee are cast-awayes, but still labour to trust and rely on God in Christ, and build vpon this that we are his children, though we feele nothing but his wrath vpon vs: against mercy cleauing to his mercy. This was Dauids practise: *In the day of trouble (saith he) I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: my soule was full of anguish: and so he continueth on, saying, will the Lorde absent himselfe for ever: and will he shew no more fauour? hath God forgotten to be mercifull? but in the end he recouereth himselfe out of this gulche of temptation, saying, Yet I remember the yeres of the right hand of the most high: I remember the workes of the Lord, certainly I remember the wonders of old. Wherefore this practise of Christ in his passion, must then be remembered of vs all, when God shall humble vs either in body or soule or both.*

The fourth thing which fell out when Christ was on the crosse was this
after

Psal. 77. 2, 3.

vers. 10, 11,
12, &c.

after Christ knew that all things were perfourmed, and that the Scriptures were fulfilled, he said, *I thirst*; and then there standing a vessell full of vineger, one ranne and filled a sponge therewith, and put it about an hyssope stalke, and put it to his mouth: which when he had receiued, he said, *It is finished*. The points here to be considered, are foure. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeed it was no small paine, as we may see by this: when Sisera was ouercome by Israel, and had fled from his enemies to Iaels tent, he called for a little water to drinke, being more troubled with thirst, then with the feare of death at the hand of his euemies. And indeed thirst was as grieuous to men in the East countrey, as any torment else. And hereupon Samson was more grieuous with thirst, then with feare of many thousand Philistims. Ioh. 19. 28.

Againe, whereas Christ complains that he *thirsteth*; it was not for his owne sake, but for our offences: and therefore answerably we must thirst after Christ and his benefits, *as the drie and thirstie land where no water is, doth after raine*: and as *the hart Brayeth after the rivers of water*, so must we say with David, *My soule panteth after thee, O Lord*, and the benefits of thy death. Iud. 4. 19.
Iud. 15. 18.
Psal. 143. 6.
& 42. 1.

The second, that a sponge full of vineger tyed vpon an hyssope stalke, was reached to Christ vpon the crosse. Now it may be demanded, how this could be, considering the stalke of the hyssope is not past a foot long. *Answ.* As the tree of mustard seede with the Iewes is farre greater and taller then with vs, in so much that the birds of heauen build their neasts in it: so it may be that hyssope groweth much longer in those cuntreies then with vs. Or, as I take it rather, the hyssope stalke was put vpon a reede, and by that meanes the sponge was put vp to the mouth of Christ. Mar. 15. 36.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to be done on the crosse. And by this he shewes his exceeding care for our saluation. He laid aside all things that would turne to his owne ease, that he might fully worke our redemption, and fulfill the will of his father who sent him into the world for that end. The like care must every one of vs haue to walke dutifully; and, as it were, to goe with through-stitch in our particular callings, that God may be glorified by vs. When Abrahams seruant came to Bethuel to get a wife for Isaac, meat was set before him, but he saide, *I will not eate before I have said my message*: so likewise we must first see Gods glory procured in our affaires, and then in the second place, if commodity or praise redound to vs, we must afterward take it. Gen. 24. 33.

The last point is, that when Christ had drunke the vineger, he saide, *It is finished.* Which words may haue a double sense: one, that such things as were figured by the sacrifices of the olde testament are accomplished: the other, that now vpon the crosse he had finished his satisfaction to the iustice of his father for mans sinne. And this of the twaine I rather thinke to be his meaning. If it be said, that the buriall and resurrection & ascension of Christ, &c. which are very necessary to mans redemption, were not yet begonne, the answer is, that the workes of Christs priesthood which follow his death serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or apply it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished*, then humane satisfactions to Gods iustice for sinne are altogether superfluous.

Psal. 31. 5.

Psal. 40. 7.

The fifth euent that fell out when Christ was vpon the crosse was, that he cryed with a loud voice, and said, *Father, into thy hands I lay downe my spirit*, that is, I commend my soule as being the most pretious thing which I haue in this worlde into thy custody, who art a most faithfull keeper thereof. These wordes are taken by Christ out of the Psalmes: for when Dauid was in danger of his life by reason of Saul, and had no friend to trust, he makes choise of God to be his keeper, and saide, *Into thy hands, O Lord, doe I commend my spirit.* Now our Sauour Christ being in the like distresse, both by reason of the Iewes, who euery way sought his finall destruction and confusion, and especially because he felt the full wrath of God seazing vpon him, doeth make choise of Dauids words, and apply them to himselfe in his distresse. And by his example we are taught not onely to read the generall history of the Bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates and dealings whatsoeuer: thus the Prophet Dauid saith, *In the rolle of the booke it is written of me, that I should do thy will, O my God!* How can this be for no part of Scripture penned before the dayes of Dauid saith thus of him. True indeed: but as I take it, Dauids meaning is, that he read the booke of the law, and found generall precepts and commandements ginen to Kings and Princes, that they should keepe all the ordinaunces and commaundements of God: which, hee being a King, applyes particularly to his owne person, and thereupon saith, *In the volume of the booke it is written of me, &c.* And this duty is well practised by the people of God at this day: for the Psalmes of Dauid were penned according to the estate of the Church

in his time: and in these dayes the Church of God doeth sing the same with the same spirit that Dauid did, and doeth apply them to their severall estates and conditions.

Now in that Christ commends his soule into the hands of his father, he doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to doe the like, namely to giue vp our owne soules into the hands of God. And because this duty is of some difficulty, we must obserue three motives or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the father of Christ, is the creatour of our soules, and therefore he is called *the father of spirits*. And if he be a creatour of them, then is he also a faithfull preseruer of them. For sure it is, that God will preserue his owne workmanship. Who is or can be so carefull for the ornament and preservation of any worke, as the craftes-master? and shall not God be more carefull then man? wherefore S. Peter exhorteth vs to commit our soules vnto God, as vnto a faithfull creatour. The second motive is this: we must looke to be resolued in our consciences, that God the father of Christ is *our father*: euery man for himselfe must labour to haue the assurance of the pardon of his owne sinnes, and that the corruption of his soule be washed away in the blood of Christ, that he may say, I am Iustified, sanctified, and adopted by Christ. And when any man can say thus, he shall be most desirous and willing to commit his soule into the hands of god. This was the reason which moued Christ to lay downe his soule into the hands of God, because he is *his Father*. The third motive or preparatiue is, a continuall experience and obseruation of Gods loue and fauour towards vs, in keeping and preseruing him; as appears by Dauids example, *Into thy handes (saith he) I commit my soule: for thou hast redeemed me, O thou God of truth.* Psal. 31. 5.

The time when we are specially to commend our soules into the hand of God, is first of all the time of any affliction or danger. This was the time when Dauid commended his soule into the handes of god in the Psalm before named. Wee knowe that in any common daunger or perill, as the sacking of a city, or burning of an house, if a man haue any pretious iewell therein, hee will first fetch that out, and make choise of a faithfull friend, to whose custody hee will commit the same: euen so, in common perills and daungers wee must alwayes remember to commit our soules as a most pretious iewell into the handes of god, who is a faithfull creatour. Another more speciall and necessary time of practising this duty, is the houre of death, as here Christ doth, and

Steuens, who when the Iewes stoned him to death, called on God, and said, *Lord Iesus receive my spirit*. And as this duty is very requisite and necessary at all times, so most especially in the houre of death; because the danger is great by reason that Satan will then chiefly assault vs, and the guilt of sinne will especially then wound the conscience. Lastly, at all times we must commit our soules into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lyeth downe to rest, he knoweth not whether he shall rise againe or no: and when he ariseth, he knoweth not whether he shall lye downe againe. Yea, at this very houre wee knowe not what will befall the next.

1.Sam.30.6.

2.Tim.1.12.

And great are the comforts which arise by the practise of this duty. When Dauid was in great danger of his life, and his owne people would haue stoned him, because their hearts were vexed for their sonnes and daughters which the Amalekites had taken; it is said *he comforted himselfe in the Lord his God*. And the practise of Paul in this case is most excellent: *For the which cause (saith he) I suffer those things, but I am not ashamed: for I know whom I have beleened, and I am perswaded that he is able to keepe that which I have committed vnto him against that day*. This worthy seruant of God had committed his life and soule into Gods hand: and therefore he saith, *In all my sufferings I am not ashamed*: where wee see, that if a man haue grace in his life-time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this must be a motiue to cause euery man daily and hourly to lay downe his soule into the hands of God, although by the course of nature he may liue twenty or fourty yeres longer. But howsoeuer this duty be both necessary and comfortable, yet few there be that practise the same. Men that haue children are very carefull and diligent to bring them vp vnder some mans tuition; and if they haue cattell, sheepe, or oxen, they prouide keepers to tend them: but in the meane season for their owne soules they haue no care: they may sinke or swimme or doe what they will. This shewes the wonderfull blindnes or rather madnes of men in the world, that haue more care for their cattell, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Again, in that Christ layes downe his owne soule, and withall the soules of all the faithfull into the hands of the father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures: there is great difference betweene them;

them: for when the beast dieth, his soule dieth also: but the soule of man is immortall. The consideration whereof must moue euery man about all things in this world to be carefull for his soule: if it were to vanish away at the day of death as the soule of beasts doe, the neglect thereof were no great matter: but seeing it must liue for euer, either in eternall ioy, or else in endlesse paines and torments, it stands vs vpon, euery man for himselfe, so to provide for his soule in this life, that at the day of death when it shall depart from his bodie, it may liue in eternall ioy and happinesse. The second, that there is an especiall and particular prouidence of God, because the particular soule of Christ is committed into the hands of his father, and so answerably the soules of euery one of the faithfull are. The third, that euery one which beleeues himselfe to be a member of Christ, must be willing to die when God shall call him thereunto. For when we die in Christ, the bodie is but laid asleepe, & the soule is receiued into the hands of a most louing God and mercifull father, as the soule of Christ was. Lastly, whereas Christ surrendring his soule into his fathers hands, calls it a spirit, we note, that the soule of man is a spirit, that is, a spiritual, inuisible, simple essence without composition created, as the angels of God are. The question whether the soule of a child come from the soule of the parents as the bodie doth come from their bodies, may easily be resolued. For the soule of man being a spirit, can not beget another spirit, as the angels being spirituall doe not beget angels: for one spirit begetteth not another. Nay which is more, one simple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: & therefore much lesse can one soule beget another. Againe, if the soule of the child come from the soule of the parents, then there is a propagation of the whole soule of the parent or of some part thereof. If it be said, that the whole soule of the parents be propagated, then the parents should want their owne soules and could not liue. If it be said that a part of the parents soule is propagated: I answer, that the soule being a spirit or a simple substance can not be parted: and therefore it is the safest to conclude, that the bodie indeede is of the bodie of the parents, and that the soule of man while the bodie is in making, is created of nothing: and for this very cause God is called the *Father of spirits*.

Hebr. 12. 9.

Thus much of the crucifying of Christ: now followeth his death. For hauing laid downe his soule into the hands of his Father, the holy Ghost saith, *he gaue vp the Ghost*: to giue vs to vnderstand, that his death was no fantastickall but a reall death, in that his bodie and soule were seuered as truly as when any of vs die. In treating of Christs death we must consi-

Luk. 23. 46.

der

der many points. The first, that it was needefull that he should die, and that for two causes. First, to satisfie Gods iustice: for sinne is so odious a thing in Gods sight, that he will punish it with an extreame punishment: therefore Christ standing in our roome must not onely suffer the miseries of this life, but also die on the crosse, that the very extremity of punishment which we should haue borne, might be laide on him: and so we in Christ, might fully satisfie Gods iustice: for *the wages of sinne is death*. Secondly, Christ died that he might fulfill the truth of Gods word which had saide, that man for eating the forbidden fruit *should die the death*. The properties of Christs death are two: the first, that it was a voluntarie and willing death: the second, that it was a cursed death. For the first, whereas I say Christs death was voluntarie, I meane that Christ died willingly, and of his owne free accord gaue vp himselfe to suffer vpon the crosse. Howsoeuer the Iewes did arraigne, and condemne, and crucifie him, yet if he had not willed his owne death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole world could euer haue taken away his life from him. He died not by constraint or compulsion, but most willingly: and therefore he saith, *No man taketh my life from me, but I (saith he) lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe*. And our Sauour Christ gaue euident tokens hereof in his death, for *then Iesus cried with a loud voyce, and gaue vp the ghost*. Ordinarily men that die on the crosse, languish away by little and little, and before they come to yeelde vp their liues they loose their speech, & onely rattle or make a noise in the throat: but Christ at that very instant when he was to giue vp the ghost, cried with a loud voice: which sheweth plainly, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to shew that he died voluntarily, it pleased him to crie with a loud voice. And this made the Centurion to say that he was the sonne of God. Again, Christ died not as other men doe: because they first giue vp the ghost, and then lay their heads aside: but he in token that his death was voluntarie, first laies his head aside after the manner of a dead man, and then afterward giues vp the ghost. Lastly, Christ died sooner then men are wont to doe vpon the crosse, and this was the cause that made Pilate wonder that he was so soone dead. Now this came to passe not because he was loth to suffer the extremite of death: but because he would make it manifest to all men that he had power to die or not to die. And indeede this is our comfort that Christ died not for vs by constraint, but willingly of his owne accord.

Gen. 2. 17.

Ioh. 10. 18.
Math. 27. 46.
Luk. 23. 46.

Isa. 38. 14.

Mark. 15. 39.

Ioh. 19. 30.

Mark. 15. 44.

And as Christ's death was voluntarie, so was it also an accursed death, and therefore it is called the *death of the crosse*. And it containeth the first and the second death: the first is the separation of the bodie from the soule: the second is the separation of bodie and soule from God: and both were in Christ: for beside the bodily death, he did in soule apprehend the wrath of God due to man for sinne: and that made him crie, *My God, my God, why hast thou forsaken me?*

To signifie
this point
the Creede
saith that he
was crucified
and also died.

And here we must not omit a necessarie point, namely, how farre forth Christ suffered death. *Answ.* Some thinke that he suffered onely a bodily death and such paines as follow the dissolution of nature: but they, no doubt, come to short, for why should Christ haue feared death so greatly if it had beene nothing but the dissolution of nature. Some againe thinke that *he died*, not onely the first, but also the second death: but it may be they goe to farre: for if to die the first death be to suffer a totall separation of bodie and soule, then also to die the second death is wholly and euery way to be seuered from all fauour of God, and at the least for a time to be oppressed of the same death as the damned are. Now this neuer befell Christ, no not in the midst of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane; namely that Christ died the first death in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his bodie, which is the effect and fruit of the same: and that withall he further suffered the extreme horrors and pangs of the second death, not dying the same death nor beeing forsaken of God, more then in his owne apprehension or feeling. For in the very midst of his sufferings the father was well pleased with him. And this which I say doth not any whitte lessen the sufficiencie of the merite of Christ: for whereas he suffered truly the very wrath of God, and the very torments of the damned in his soule, it is as much as if all the men in the world had died the second death, and had beene wholly cut off from God for euer and euer. And no doubt Christ died the first death, onely suffering the pangs of the second: that the first death might be an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefits and comforts which arise by the death of Christ are specially foure. The first is the change of our naturall death, I say not the taking of it away, for we must all die; but whereas by nature death is a curse

Hebr. 2.15.

1. Cor. 15. 55.

Rom. 8. 1.

Heb. 9. 15, 16.

curse of God vpon man for eating the forbidden fruit, by the death of Christ it is changed from a curse into a blessing: and is made as it were a middle way and entrance to conuaign men out of this world into the kingdome of glorie in heauen: and therefore it is said, *Christ by his death hath deliuered them from the feare of death, vvhich all the daies of their lines vvvere subiect to bondage.* A man that is to encounter with a scorpion, if he know that it hath a sting, he may be dismaied; but being assured that the sting is taken away, he neede not feare to encounter therewith. Now death in his owne nature considered, is this scorpion armed with a sting: but Christ our Sauour by his death hath pulled out the sting of our death, and on the crosse triumphantly saith, *O death, vvhere is thy sting? O graue, vvhere is thy victorie?* and therefore euen then when we feeble the pangs of death approach, we should not feare but conceiue hope, considering that our death is altered and chaunged by the vertue of the death of Christ. Secondly, the death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, *There is no condemnation to them vvwhich are in Christ Iesus, vvwhich vvvalke not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meanes to ratifie his last will and testament: *For this cause vvvas Christ the Mediatour of the newv testament, that through death (vvwhich vvvas for the redemption of the transgressions vvwhich vvvere in the former testament) they vvwhich vvvere called might receiue the promise of the eternall inheritance.* For vvwhere a testament is, there must be the death of him that made the Testament: for the Testament is confirmed vvhen men are dead: for it is yet of no force, as long as he is aliue that made it. And therefore the death of Christ doth make his last will and testament which is his couenant of grace, authentically vnto vs. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinnefull hearts. As a strong corasie laid to a sore, eates out all the rotten and dead flesh: euen so Christs death being applied to the heart of a penitent sinner by faith, weakens and consumes the sinne that cleaues so fast vnto our natures and dwells within vs. Some will say, how can Christs death which now is not, because it is long agoe past and ended, kill sinne in vs now? *Ans. vv.* Indeed if we regard the acte of Christs death, it is past, but the vertue and power thereof endureth for euer. And the power of Christs death is nothing els but the power of his godhead, which inabled him in his death to ouercome hell, the graue, death, and condemnation, and to disburden himselfe of our sinnes. Now when we haue grace to denie our selues, and to put our trust in Christ, and by faith are ioyned to him, then as Christ himselfe

himselfe by the power of his godhead overcame death, hell, and damnation in himselfe: so shall we by the same power of his godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefit by the death of Christ, if we will shew our selues to be Christians, let vs reioyce in the death of Christ: and if the question be, what is the chiefest thing wherein we reioyce in this world? we may answer, the very crosse of Christ, yea the very least droppe of his blood.

The duties to be learned by the death of Christ are two: the first concerns all ignorant and impenitent sinners. Such men whatsoever they be, by the death of Christ vpon the crosse, must be mooued to turne from their sinnes: and if the consideration hereof will not mooue them, nothing in the world will. By nature every man is a vassall of sinne, and a bondslau of Satan: the deuill raignes and rules in all men by nature, and we our selues can doe nothing but serue and obey him. Nay (which is more) we liue vnder the fearefull curse of God for the least sinne. Well now, see the loue of the sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that he might free thee from this most fearefull bondage. Wherefore let all those that liue in sinne and ignorance reason thus with themselves: Hath Christ the Sonne of God done this for vs, and shall we yet liue in our sinnes? hath he set open as it were the very gates of hell, and shall we yet lie weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ be a meanes to turne vs to Christ: if it cannot mooue vs, let vs be resolued that our case is dangerous. To goe yet further in this point, every one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sicke: and behold, Christ is the good physitian of the soule, and note in heauen or earth, neither Saint, angel, nor man can heale this our spirituall wound, but he alone: who, though howere equall with the father, yet he came downe from his bosome and became man, and liued here many yeares in miserie and contempt: and when no heart nor plaister could cure this our deadly wound or desperate sicknes, he was content to make a plaister with his owne blood: the paine he tooke in making it caused him to sweat water and blood: nay the making of it for vs cost him his life, in that he was content by his owne death to free vs from death: which if it be true, as it is most true, then wofull and wretched is our case if we will still liue in sinne, and will not vse meanes to lay this plaister vnto our hearts. And after the plaister is applied to the soule, we should doe as a man that hath beene grievously sicke, who when he is on the mending hand, gets strength by little and little.

little. And so should we become new creatures going on from grace to grace, and shew the same by living godly, righteously, and soberly, that the world may see that we are cured of our spirituall disease. O happie, yea thrise happie are they that haue grace from God to doe this. The second dutie concernes them which are repentant sinners. Hath Christ giuen himselfe for thee, and is thy conscience settled in this? then thou must answerably beare this minde, and if thy life would serue for the glorie of God and the good of his Church, thou wouldst then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like manner be content to die for thy brethren in Christ, if neede be: *He (saith Saint Iohn) laid downe his life for vs, therefore we ought to lay downe our liues for our brethren.* Thirdly, if Christ was content to shed his owne heart bloode not for himselfe, but for the sinnes of euery one of vs, then we must be thus affected, that rather then by sinning we would willingly offend God, we should be content to haue our owne blood shedde: yea if these two things were put to our choise, either to doe that which might displease God, or els to suffer death, we must rather die then doe the same. Of this minde haue beene all the Martyrs of God, who rather then they would yeeld to Idolatrie, were content to suffer most bitter torments and cruell death. Yea, euery good Christian is so affected, that he had rather choose to die then to liue, not moued by impatience in respect of the miseries of this life: but because he would cease to offend so louing a father. To sinne is meate and drinke to the world, but to a touched and repentant heart there is no torment so grievous as this is, to sinne against God, if once he be perswaded that Christ died for him.

Thus much for Christs death: now follow those things which befell Christ when he was newly dead: and they are two especially. The first, that his legges were not broken as the legges of the two theeues were. Of the first, S. Iohn rendereth a reason, namely, that the Scripture might be fulfilled, which saith, *not a bone of him shall be broken*: which words were spoken by Moses of the paschall lambe, and are here applied to Christ, as beeing typically figured thereby. And hence we obserue these two things. First, that Christ crucified is the true paschall lambe, as Saint Paul saith, *Christ our passouer is sacrificed*: and Saint Iohn saith, *Behold the lambe of God*, distinguishing him thereby from the typicall lambe. In this that Christ crucified is the true paschall lambe, the child of God hath wonderfull matter of comfort. The Israelites did eate the paskeouer in Egypt, and sprinkled the bloode of the lambe on the posts of their doores,

that

1. Ioh. 3. 16.

Ioh. 19. 36.

Exod. 12. 46.

1. Cor. 5. 7.

Ioh. 1. 29.

Exod. 12. 23.

that when the angel of God came to destroy the first borne both of man and beast, and saw the bloode vpon their houses might passe ouer them, that the plague should not be vpon them to destruction. So likewise if thou dost feede on the lambe of God, and by a linely faith sprinkle the dore of thine heart with his bloode, the iudgements of God in this life, and the terrible curse of death, with the fearefull sentence of condemnation at the day of iudgement, and all punishments due vnto thy sinnes shall passe ouer thee, and not so much as touch thee. And whereas the legges of our Saviour Christ were not broken by the souldiours, who sought by all meanes possible to worke against him all the mischief they could: we may note, that the enemies of Christ and his Church, let them intend to shew neuer so much malice against him, they can not goe beyond that libertie which God giueth them, they can doe no more for their liues then that which God willeth. The Medes and Persians are called the *Lords sanctified ones*: Cyrus is called *the man of Gods counsell*, because whatsoeuer they intended against the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when Senacherib came against the Jewes as a wilde beast out of his denne, the Lord telleth Hezekiah concerning Ashur that he will put *his booke in his nostrills, and his bridle in his lippen, and bring him backe againe the same way he came*, that is, he will so rule him that he shall not doe the least hurt vnto the Jewes, more then God will. This is a matter of great comfort to Gods Church oppressed with manifold enemies, Papists, Jewes, Turkes, and all infidels, maliciously bent against it for Christs sake. For though they intend and practise mischief, yet more then Gods will and counsell is, they can not doe: because he hath his ring in their nostrills, and his bridle in their lippen to rule them as he listeth.

Isa. 13. 3.

Isa. 46. 11.

Isa. 37. 36.

The second thing which fell out immediately vpon the death of Christs, that the soldiers pearced his side with a speare, and thence issued water and blood. The view which ariseth of this point is two-fold: first, it serues to prooue that Christ died truly, and not in shew, or a fained death: for there is about the heart a filme or skinn like vnto a purse wherein is contained cleare water to coole the heate of the heart, and therefore when water and blood issued out after the pearcing of the side, it is very likely that that very skin was pearced: for els in reason we can not coniecture whence this water should come. S. Iohn an eye-witnes of this thing, being about to prooue that Iesus the sonne of Marie was the true Messias, bringeth in sixe witnesses: three in heauen, *the Father, the Word, and the*

Columb. de re
Anat. 17.

'pericardium.

the

1 Joh. 5. 8.

the holy Ghost: &c three in earth, *the water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that issued out of the side of Christ: by spirit we may vnderstand the efficacie and operation of Gods spirit making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witnes, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne, and the purging of the heart by Christs blood: which also is and was signified by the outward washing of the bodie with water in baptism. The third witnes he calls blood, alluding to the blood that issued out of Christs side: whereby is signified the expiation or satisfaction made to Gods iustice for mans sinne. The same vse had the ceremoniall sprinkling in the old testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heaven, but euery Christian man must search for them in his owne heart and conscience, and there shall he finde them in some measure. And this water and blood flowing out of the side of Christ being now dead, signifieth that he is our iustification and sanctification euen after his death: and that out of his death springs our life: and therefore as Eve was made of a ribbe taken out of the side of Adam: so springs the Church that flowes out of the side of the second Adam.

Having thus intreated of Christs execution, let vs now come to the last point, namely the excellencie of Christs passion, consisting in these two points: I. a sacrifice. II. a triumph. For the first, when Christ died he offered a propitiatorie and reall sacrifice to his father: and herein his death and passion differeth from the sufferings and deaths of all men whatsoeuer. In this sacrifice, we must consider foure things: I. who was the priest. II. what was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himselfe, as the author of the epistle to the Hebrewes propoundeth at large from the third chap. to the 9. and of him we are to consider these foure points. The first, what is the office of Christs priesthood. *Ans.* The office of Christs priesthood stands in three things: I. to teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospel which we professe, because he is the author and Doctour of the same. II. to offer vp himselfe vnto his father in the behalfe of man, for the appeasing of his wrath for sinne. III. to make request or intercession to God the father, that he would accept the sacrifice which he offered on the crosse for vs. The second point is, According to which nature he was a priest: whether in his manhood, or in his godhead, or both together? *Ans.* The office

Hebr. 3. 1.

office of his priesthood is performed by him according to both his natures: and therefore he is a priest not as the Papists would have him, according to his manhood only, but as he is both God and man: for as he is a Mediatour, so is he a priest: but Christ is a Mediatour according to both natures: each nature doing that which is peculiar to it, & conferring something to the worke of redemption: and therefore he is a priest as he is both God & man. The third point, After what order he is a priest. *Ans.* The scripture mentioneth two orders of priests: the order of Levi, and the order of Melchisedeck. Christ was not a priest after the order of Aaron: and yet notwithstanding in that priesthood were many notable things whereby the priesthood of our Saviour Christ was resembled, and we may note thus especially. First in the anointing of the high priests, as of Aaron and his sonnes after him, oyle was poured on his head, and it ran downe to the very edge of his garments, whereby was signified that Christ the true high priest was anointed *with the oyle of gladnes above his fellows*, that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree above all men and angels. Secondly, the sumptuous and gorgeous apparel which the high priest put on, when he came into the sanctuary, was a signe of the rich and glorious robe of Christs righteousness, which is the puritie and integrity of his humane nature and of his life. Thirdly, the special parts of the high priests attire were, first the Ephod, the two shoulders whereof had two onyx stones, whereon were engraven the names of the twelve tribes of Israel: the names on the one stone, and sixe on the other, as stones of remembrance of the children of Israel to God ward: secondly, the brestplate of judgement like the worke of the Ephod, wherein were set twelve stones according to the names of the children of Israel, graven as signets every one after the name. Now by these two ornaments were figured two things in Christ: by the first, that he carries all the elect on his shoulders, and supports them by his spirit so long as they are in this world, against the world, the flesh, and the devill. By the second, that Christ our high priest being now in his sanctuary in heaven, hath in memorie all the elect and their very names are written as it were in tables of gold before his face, and he hath an especiall love vnto them and care over them. Upon this ground the Church in the Canonicall praises on this manner, *Set us as a seale on thy heart, and as a signet upon thy arme.* And indeede this is a matter of comfort to vs all, that Christ hath our severall names written in precious stones before his face, though he be now in heaven and we on earth: and that the particular estate of every one of vs is both

Exod. 29. 7.

Psal. 133. 2.

Psal. 45. 9.

Exod. 28. 1.

Exod. 28. 12, 13.

Cant. 1. 6.

knowne and regarded of him. Again, God gaue to Moses the *Urim* and *Thummim*, which was put on the breastplate of the high priest, when he was to aske counsell from God of things vnknowne, before the mercie seat, whence God gaue answer. What the *Urim* and *Thummim* was, it is not knowne; and it is like it was not made by any art of man, but giuen by God: and how it was vsed we cannot tell: but yet the signification of the words affordeth matter of meditation. *Urim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfect *Urim* and *Thummim* in his breast:

Coloss. 2. 3.

Psal. 145. 17.

Eph. 1. 17.
1. Cor. 2. 12.

first, because in him are hidde all the treasures of wisdom and knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as David saith, *The secretes of the Lord is reuealed to them that feare him*. And for this cause the spirit of Christ is called *the spirit of wisdom and reuelation*, and *the spirit of God, whereby we knowe the things that are giuen vnto vs of God*: as namely, our election, vocation, iustification, and sanctification in this life, and our eternall glorification after this life: yea to every member of Christ within his Church he giues a speciall spirit of reuelation out of the word, whereby he may know that God the father is his father, the Sonne the redeemer, his redeemer: and the holy Ghost his sanctifier and comforter. Lastly, the high priest had a place on his forehead, and therein was engrauen the *holiness of Iehovah*: this signified the holiness of Christ: for as he is God, he is holiness itselfe: and as he is man, he is most holy, being sanctified by the holy Ghost for this end, that he might ouercome sinnes and vnihtousnes, with his righteousnes and holy obedience.

Hebr. 1. 3.

Hebr. 7.

The second order of priesthood is the order of Melchisedek, of which order Christ was, as David saith, *There is a priest for ever after the order of Melchisedek*: and that in two speciall respects. 1. Melchisedek was both a priest and a king: so was Christ. 2. Melchisedek had neither father nor mother, because his historie is set downe with mention of neither: so likewise Christ as he is God had no mother: and as he is man, he had no father. The Papists auouch Christ to be a priest of this order in anew respect, in that as Melchisedek offered bread and wine, when Abraham came from the slaughter of the Kings: so say they, Christ in his last supper did offer his owne bodie and blood vnder the formes of bread and wine. But this is a fruitlesse deuiſe of theirs: for if we reade Hebr. 7. where this point is handled, there is no comparison at all made of their two sacrifices but the resemblances before named are set downe, in which, person is compared with person. Again, it is not said in Ge-

Gen. 14. 18.

not that Melchisedeck offered sacrifice; but that he brought forth bread and wine; and made a feast to Abraham and his companie. And if Christ should be of the order of Melchisedeck, in regard of the offering of bread and wine, yet would this make much against the Papists. For Melchisedeck brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall bodie and blood of Christ vnder the forme of bread and wine.

The fourth point is, whether there be any more real priests of the new Testament beside Christ or no? *Ans.* In the old testament there were many priests one following an other in continuall succession, but of the new testament there is one onely real priest, Christ. Iesus God and man, and no more: as the author of the Hebrews saith, *because he endures for ever, he hath an everlasting priesthood:* and the word translated *everlasting* (signifieth such a priesthood, which cannot passe from him to any other, as the priesthood of Aaron did. And therefore the priesthood of Christ is so tied to his owne person, that none can have the same but he neither man nor angel, nor any other creature, no not the Father nor the holy Ghost. But the factours of the Church of Rome will say, that Christ may have men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God with the father and with the holy Ghost, he hath Kings and Magistrates to be his deputies on earth: and therefore they are called *gods*, that is, *gods*. But as he is Mediatour, and so consequently a priest and a King, he hath neither deputie nor vicegerent; neither King to rule in his stead over his Church, nor priests to offer sacrifice for him: nay he hath no Prophet to be his deputie, as he is the doctour of the Church. And therefore he saith to his disciples: *be not called doctours, for one is your doctour.* Indeede he hath his ministers to teach men his will: but a deputie to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priesthood of the Church of Rome, as a thing fetched from the bottome of hell: and their massing priests as instruments of Satan; holding this for a very truth; that we haue but one onely priest euen Christ himselfe God and man. Indeed all Christians are priests to offer vp spirituall sacrifice: but it is the propertie of Christ alone to offer an outward and reall sacrifice vnto God now in the new testament.

Thus much of the first point who is the priest. The second followeth: what is the sacrifice. *Ans.* The sacrifice is Christ, as he is man,

4 or the god-
head.
Hebr. 10. 10.

Gen. 8. 10.
Job 1. 8.

Gen. 8. 21.

Eph. 5. 1.

Hebr. 10. 14.

Hebr. 9. 28.

or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man, ⁴ not God. So it is laid, we are *sanctified by the offering of the bodie of Iesus Christ*. Touching this sacrifice, sundrie questions are to be skanned. The first, what kind of sacrifice it was? *Ans^r*. In the old Testament there were two kinde of sacrifices: one, propitiatorie which serued to satisfie for sinne: the other, eucharisticall for praise and thankgiuing. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typicall sacrifice, called the whole burnt offering; for it was all consumed to ashes vpon the altar, and turned into smoke, so the fire of Gods wrath did seaze vpon Christ on the crosse, and did consume him as it were to nothing to make vs something. Secondly, when Noe offered an whole burnt offering after the flood, it is said, God *smelled a saour of rest*: not because he was delighted with the smell of the sacrifice, but because he approoued his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, and a *sacrifice of a sweete smelling saour vnto God*: because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himselfe to appeale the wrath of his father for vs: it must teach vs to giue our bodies and soules, as holy, living, and acceptable sacrifices, wholly dedicating them to the seruice of God.

The second question is, how oft Christ offered himselfe? *Ans^r*. Once onely and no more. This must be held as a principle of diuinitie: *With once offering hath he consecrated for euer, them that are sanctified*: and againe, *Christ was once offered to take away the sinnes of many*. And it serueth to overthrow the abominable sacrifice of the masse, in which the true body and blood of Christ is offered vnder the formes of bread and wine, really and substantially (as they say) for the remission of the sinnes of the quick and the dead, and that continually: but if this vnbloody sacrifice of Christ be good, then it is either the continuing of that which was begunne on the crosse by Christ himselfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they will: if they say it is the continuing of the sacrifice of Christ, then they speak outrageous blasphemie: for it is in effect to say, that Christs sacrifice was not perfect, but onely begun on the crosse, and must be accomplished by the masse priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speak blasphemie: for hereby they make it also an imperfit sacrifice, because it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the sacrifices of the old testamēt were imperfit, because they were daily offered. And whereas they

they say there be two kinds of sacrifices, one bloody once onely offered vpon the crosse: the other vnbloody, which is daily offered. I answer, that this distinction hath no ground out of Gods word: neither was it known to the H. Ghost who saith, that without blood there is no remission of sinnes. *Heb. 9. 22.*

The third question is, what is the fruit of this sacrifice. *Ansuv.* The whole effect thereof is contained in these foure things: I. the oblation of Christ purgeth the beleuer from all his sinnes whether they be originall or actual: so it is said, *If we walke in the light, we haue fellowship one with another: and the blood of Iesus Christ his sonne purgeth vs from all sinne:* *1. Ioh. 1. 7.* whether they be sinnes of omission in regard of our duties: or of commission in doing euill. II. the oblation serueth for the iustifying of a sinner before God, as Paul saith, *we are iustified by his blood, and are reconciled to God by his death.* *Rom. 5. 10.* This being here remembered, that in the passion of Christ we include his legal obedience, whereby he fulfilled the law for vs. III. the oblation of Christ letues to purge mens consciences from dead works: *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead works to serue the living God.* *Heb. 9. 14.* IV. the oblation of Christ procures vs libertie to enter to heauen, *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and living way which he hath prepared for vs through the vail, that is, his flesh.* *Heb. 10. 20.* By our sinnes there is a partition wall made betwene God & vs: but Christ by offering himselfe vpon the crosse, hath beaten downe this wall, opened heauen, and as it were, trained the way with his own blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

The last question is, how this sacrifice may be applied to vs. *Ansuv.* The meanes of applying this sacrifice be two. I. the hand of God which offereth. II. the hand of the beleuer that receiueth the sacrifice offered. The hand of God whereby he offereth vnto vs his benefit, is the preaching of the word, and the administration of the sacraments, baptisme, and the Lords supper: and wheresoeuer these his holy ordinances are rightly administred and put in practise, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart: which, when God offereth, doth apprehend and receive the thing offered, and make it ours.

The third thing to be spoken of is, the altar whereon Christ offered himselfe. The altar was not the crosse, but rather the godhead of Christ. He was both the priest, the sacrifice, & the altar: the sacrifice, as he is man: the priest,

Math. 23. 9.

Ioh. 17. 19.

priest, as he is both God and man; the altar, as he is God. The propertie of an altar, is to sanctifie the sacrifice: as Christ saith, *ye fooles and blinde, whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and *therefore* (saith he) *for their sakes sanctifie I my selfe*, by doing two things: I. by setting apart the manhoode to be a sacrifice vnto his father for our finnes. II. by giuing to this sacrifice merit or efficacie to deserue at Gods hands remission of our finnes: the manhood of Christ without the godhead hath no vertue nor efficacie in it selfe to be a meritorius sacrifice: and therefore the dignitie and excellencie which it hath is deriued thence. As for the chalkie and stonie altars of the Church of Rome, they are nothing els but the toys of mans braine. Christ himselfe is the onely reall altar of the new testament. And in stead of altars which were vnder the law, we haue now the Lords table whereon we celebrate the sacraments of his bodie and blood, to shew forth his death till he come.

Luk 4. 19.

Lev. 25. 10.

The fourth point is, concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding vnto an other yeare vnder the law called the yeare of Iubile, which was euery fiftie yere among the Iewes, in which at the sound of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Christs passion, which was not temporarie deliuerance for euery fiftie yeare, but an eternall freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet sounded which proclaimeth vnto vs freedome from the kingdome of darkenes, and inuites vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched estate are all our loose and blinde people that esteeme nothing of that libertie which is offered to them, but choose rather to liue in their finnes, and in bondage vnder Satan and condemnation, then to be at freedome in Christ.

Agga. 2. 4.

Now follow the vses which are to be made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built by Zorubbabel was nothing in beautie vnto the first which was built by Salomon: and the reason is plaine, for (as the Iewes write) it wanted fine things which the first temple had: I. the appearing of the presence of God at the mercie seat betweene the two Cherubins. II. the Vrim and Thummim on the breast-plate of the high Priest. III. the inspiration of the holy Ghost vpon extraordinarie Prophets. IIII. the Arke of the Co-
uenant:

uenant: for that was lost in the captiuitie. V. fire from heauen to burne
 the sacrifices. Yet for all this, the Prophet afterward saith, *The glorie* Agg. 1. 10.
of the last House, shall be greater then the first. Now it may be deman-
 ded, how both these sayings can stand together. *Answw.* We are to
 know, that the second Temple was standing in the time when Christ
 was crucified for our sinnes; and it was the sacrifice of Christ which gaue
 glorie and dignitie to the second temple, though otherwise for building
 and outward ornaments it was farre inferiour to the first. And by this
 we are taught, that if we would bring glorie vnto our owne selues, vnto
 our houses and kindred, either before God or before men, we must la-
 bour to be partakers of the sacrifice of Christ, and the sprinkling of his
 bloode to purge our hearts. This is the thing that brings renowne both
 to place and person, how base soeuer we be in the eyes of the world. Se-
 condly, all oblations and meate offerings were sprinkled with salt, and e- Lev. 2. 13.
 uery sacrifice of propitiation which was to be burned to ashes, was first Eze. 43. 24.
 salted: and hereby two things were signified. The first, that euery one
 of vs in our selues are loathsome or vile in the sight of God; like vnto Eze. 16. 4.
 stinking carrion or raw-flesh kept long vn-powdered. A dead and rotten
 carkeise is loathsome vnto vs; but we in our selues are a thousand times
 more loathsome vnto God. The second, that we are as it were salted
 and made sauorie and acceptable to God by the vertue of the sacrifice
 of Christ vpon the crosse. Our dutie then is to labour that we may feele
 in our selues the biting and sharpnes of the oblation of Christ, to wast
 and consume the superfluities of sinne and the corruptions of our na-
 tures. And we must withall in-deauour, that the whole course of our
 liues, and our speech it selfe be gracious and powdered with salt, least
 God at length spue vs out of his mouth. To this end hath God appoin- Coloss. 4. 6.
 ted his ministers to be the salt of the earth, that by their ministerie they Math. 5. 13.
 might applie the death of Christ, and season the people. And it hath plea-
 sed God to besprinkle this land with more plentie of this salt, then hath
 bene heretofore. But, alas, small is the number of them that giue any re-
 lish of their good seasoning. The more lamentable is their case. For as
 flesh that can not be seasoned with salt, putrifies: so men, that cannot be
 sweetened and chaunged by the sacrifice of Christ, doe rotte and perish
 in their sinnes. The waters that issued from vnder the threshold of the Eze. 47. 8, 11.
 Sanctuarie, when they came into ^b the dead sea, the waters thereof were ^b *Mare mor-*
 holsome: but myrie places and marishes which could not be seasoned, *inum.*
 were made salt pits. Now these waters are the preaching of the Gospel of
 Christ, which flowing through all the parts of this Ile, if it doe not season

Malach. 1. 11.

1. Tim. 2. 8.

Rev. 8. 3.

Heb. 13. 10.

Rom. 15. 16.

Heb. 10. 21.

and chaunge our nation, it shall make it as places of nettles and salt pits, and at length be an occasion of the eternall curse of God. Thirdly, Christs priesthood serues to make euery one of vs also to be priests. And beeing priests, we must likewise haue our sacrifice and our altar. Our sacrifice is the *cleane offering*, which is the lifting vp of *pure hands* to God without wrath or doubting in our prayers: also our bodies and soules, our hearts, and affections, the workes of our liues, and the works of our callings: all which must be dedicated to the seruice of God for his glorie, and the good of his Church. The altar whereon we must offer our sacrifice, is Christ our redeemer, both God and man, because by the vertue of his death as with sweete odours he perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as Paul insinuateth when he calleth the Gentiles his offering vnto God. And the preaching of the word is as it were a sacrificing knife, whereby the old Adam must be killed in vs; and we made an holy and acceptable sweete smelling oblation vnto God, sanctified by the holy Ghost. Therefore euery one that heareth Gods word preached and taught, must endeavour that by the profitable hearing thereof, his finnes and whole nature may be subdued and killed; as the beast was slaine and sacrificed vpon the altar by the hand of the Levite. Lastly, the exhortation of the holy Ghost must here be considered, *Seeing (saith he) we haue an high Priest, which is ouer the house of God, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water*: the meaning of the words is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then we must labour to be partakers of it: to haue our bodies and soules purified and censed by his blood, and sanctified throughout by the holy ghost, that thereby we may be made fitte to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priesthood in that place, which also euery man should applic vnto himselfe: for why should we liue in our finnes and wicked waies, euery houre incurring the daunger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby we may be purged and censed, and at length freed from all woe and miserie.

Thus much of Christs sacrifice: now follows his triumph vpon the crosse. That Christ did triumph when he was vpon the crosse, it is plainly set downe by the Apostle Paul, where he saith, *that putting out the hand*

hand writing of ordinances that was against vs, which was contrarie to vs, he even tooke it out of the way, and fastened it vpon the crosse, and hath spoiled the principalities and powers, and hath made shew of them openly, and hath triumphed over them in the same crosse. This triumph is set forth by signes and testimonies of two sorts. I. By signes of his glory and maiesty. II. By signes of his victory on the crosse. The signes of his glory and maiesty are principally seuen. The first is the title set ouer his head vpon the crosse, *Iesus of Nazareth king of the Iewes*. The end why titles were set ouer the heads of malefactours was, that the beholders might knowe the cause of the punishment, and be admonished to take heed of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore, no doubt, Pilate wrote the title of Christ for the aggrauating of his cause, and that with his owne hand. Yet mark the strange euent that followed: for when Pilate was about to write the superscription, God did so gouerne and ouer-rule both his heart & hand, that in stead of noting some crime, he sets downe a most glorious and worthy title, calling him *Iesus of Nazareth King of the Iewes*: which words containe the very summe and pith of the whole Gospell of Christ, deliuered by the Patriarches & Prophets from age to age. We must not thinke that Pilate did this of any good mind, or vpon any loue or fauour that he bare to Christ: but only as he was guided and ouerruled by the power of God for the advancement of the honour and glory of Christ. The like did Caiphas, who though a sworne enemy to Christ, yet he uttered a prophecy of him, saying, *that it was necessary that one should die for the people*: not that he had any intent to propheticie; but because the Lord vsed him as an instrument to publish his truth. And when Balaam for the wages of vnrightheousnesse would haue cursed the Lordes people, for his life he could not; nay all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stoppe the course of the gospell of Christ: nay (as we see) God can raise vp the wicked sometime to spread abroad and to publish the truth, though they themselues intend the contrary. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace and ignominy vpon our Saviour Christ, then did they most of all extoll & magnifie his name: they could not for their liues haue giuen him a more renowned title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walk in good conscience before God & man, he shal find this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

Further,

Further, Pilate wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the providence of God was, that the passion of Christ, as also the publishing of his kingdome and gospel might be spread over the whole world. This shewes the malice of the Church of Rome, which will not suffer the worde of God to be published but in the Latine tongue, least the people should be intangled in errors.

Ioh. 19. 21.

Againe, when Pilate had thus written the superscription, the high priestes and Pharisees offended thereat, came to Pilate willing him to change the title, saying, *write not the king of the Iewes, but that he said, I am the king of the Iewes*: but Pilate answered them againe, *That which I haue written, I haue written*. Though Pilate had beene ouer-ruled before to condemne Christ to death, against his owne conscience, yet will he not in any wise condescend to change the superscription. How comes this to passe? Surely as he was ruled by the hande of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence we learne sundry instructions. First, that no man in the world, let him endeaour himselfe to the vttermost of his power, is able to stoppe the course of the kingdome of God: it standes firme and sure, and all the world is not able to prevaile against it. Secondly, whereas Pilate being but an heathen man was thus constant, that he will not haue his writing changed; we may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the wordes of heathen men, but were spoken by the mouth of the Propets and Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by Pilates constancy, we learne to be constant in the practise and profession of the religion of Christ: this is a necessary lesson for these daies, wherein mens professions doe fleet like water, and goe and come with the tyde. Many zealous professors to day, but to morrow as colde as water. And the complaint of the Lorde touching times past, agrees to our daies: *O Ephraim, what shall I say to thee? thy righteousness is like the morning dewe*.

Ose. 6.

The second is, the conuersion of the thiefe: a most worthy argument of the godhead of Christ. For by it when he was vpon the crosse, and in the very middest of his passion, he giues vnto all the world a liuely and notable experience of the vertue and power of his death, so as his very enemies might not only behold the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with
the

the passion of Christ, we must ioyne the conuersion of the thiefe: which is as it were a crysell glasse wherein we may sensibly behold the endlesse merite and vertue of the obedience of Christ to his father, euen to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to be learned by it. First let vs marke that both the theues in euery respect were equal, both wicked and lewde liuers: and for their notorious faults both attached, condemned, and executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saued, the other was not. And in their two examples we see the state of the whole world, whereof one part is chosen to life eternall: and thereupon attaynes to faith and repentance in this life: the rest are reiected in the eternall counsell of God, for iust causes knowne to himselfe, and such being left to themselves neuer repent at all. Secondly wee are taught hereby, that the whole worke of our conuersion and saluation must be ascribed wholly to the meere mercy of god: of these two thieues the one was as deeply plunged in wickednesse as the other, and yet the one is saued, the other condemned. The like was in Jacob and Esau: both borne at one time, and of the same parents, and neither of them had done good nor euill when they were borne: yet one was then loued the other was hated: yea if we regard outward prerogatiues, Esau was the first borne, and yet was refused.

Rom. 9. 13.

Gen. 25. 13.

Furthermore, the thiefe on the crosse declareth his conuersion, by manifest signes and fruites of repentance, as appeares by the wordes which he spake to his fellow, *Fearst not thou God, seeing thou art in the same condemnation.* Though handes and feete were fast nayled to the crosse, yet heart and tongue are at liberty to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge or amendment of life: yet for all this they perswade themselves that they haue good heartes and good meanings, though they can not beare it away, and utter it so well as others. But alas, poore soules, they are deluded by Satan: for a man that is conuerted, can not but expresse his conuersion, & bring forth the fruites thereof. And therefore our Saviour Christ saith, *If a man beleue in me, out of his belly shall flowe rivers of water of life.* The grace (as Elihu saith) of God is like newe wine in a vessell which must haue a vent: and therefore he that sheweth no tokens of Gods grace in this life, is not as yet conuerted: let him thinke and say of himselfe what he will. Can a man haue life, & neuer mooue nor take breath? and can he that bringeth forth no fruite of his conuersion liue vnto God? Well, let vs now see

Luk. 23. 40.

Ioh. 7. 38.
Ioh. 3. 19.

what

Psal. 34. 11.

Jerem. 15. 19.

Gen. 30. 11.

what were the fruits of the thieues repentance. They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, in decauouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discouers vnto vs the property of a true repentant sinner, which is, to labour and strue, so much as in him lieth, to bring all men to the same state that he is in. Thus Dauid hauing tryed the great loue and fauour of God toward himselfe, breaketh forth and saith, *Come children, hearken vnto me, and I will teach you the feare of the Lord*: shewing his desire, that the same benefites which it pleased God to bestow on him, might also in like manner be conuighed to others. Therefore it is a great shame to see men professing religion, caried away with euery company, and with the vanities and fashions of the world, whereas they should rather draw euen the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the Prophet Jeremy, must be applyed to all men: Let them returne vnto thee, but returne not thou vnto them. In instruments of musick the string out of tune must be set vp to the rest that be in tune, and not the rest to it.

Againe, in that he checks his fellow, it shewes that those which be touched for their owne sinnes, are also grieved when they see other men sinne and offend God. But to go further in this point, let vs diligently and carefully marke the manner of his reproofe, *Fearst thou not God, seeing thou art in the same condemnation*. In which words he rippes vp his lewdnesse euen to the quicke, and giues him a worthy reame, telling him that the cause of all their former wickednesse, had bene the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a through search, we shall find that this is the roote and fountaine of all our offences. VVee miserable men for the most part haue not grace to consider that we are alwaies before God, and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe. Abraham comming before Abimelech, shifing for himselfe said, that Sara was his sister, and being demanded why he did so, answered, *because he thought the feare of God was not in that place*: insinuating that he which wants the feare of God, will not make conscience of any sinne whatsoeuer. VVoulde wee then euen from the bottom of our hearts turne to God, and become new creatures, then let vs learne to feare God: which is nothing els but this, when a man is perswaded in his owne heart and conscience that wheresoeuer he be,

he is in the presence and sight of God, and by reason thereof is afraid to
 sine. This we must have fully settled in our hearts, if we desire to learne
 but the first lesson of true wisdom. But what reason vseth the thiefe to
 draw his fellow to the feare of God? *Thou art (saith he) in the same con-*
demnation, that is, by thy sinnes and manifold transgressions thou hast de-
 served death, and it is now most iustly inflicted vpon thee, wilt thou not
 yet feare God? Where we are taught, that temporall punishments and
 crosses, ought to be means to work in vs the feare of God: for that is one
 end why they are sent of God. *It is good for me (saith David) that I have*
been chastised, that I may learne by statutes. And Paul saith, *ye brethren*
are chastised, wise are nurtured of the Lord. And the Iewes are taught
 by the Prophet Micah to say, *I will beare the wrath of the Lords, be-*
cause I have sinned against him.

Psal. 119. 71.

1. Cor. 11. 32.

Mich. 7. 9.

The second fruit of his conuersion is, that he condemneth him selfe &
 his fellow for their sinnes, saying, *Indeede wee are righteously here: for*
we receive things unworthy for that wee haue done, that is, wee haue
 wonderfully sinned against Gods maiesty, and against our brethren: and
 therefore this grievous punishment which we beate, is most iust and due
 vnto vs. This fruite of repentance springs and growes very thinn among
 vs, for fewe there be which doe seriously condemne themselves for their
 owne sinnes: the manner of men is to condemne others, and to cry out
 that the world was neuer so bad, but bring them home to themselves, &
 you shall find that they haue many excuses and defences as plaister worke
 to cast ouer their soule and filthy sinnes: and if they be vrged to speake a-
 gainst themselves, the worst will be thus, God helpe vs, we are all sinners,
 euen the best of vs. But certen it is, that he which is throughly touched in
 conscience for his sinnes, both can and will speake more against himselfe
 for his manifold offences, then all the world besides. Thus Paul when he
 was conuerted, calls himselfe *the chiefe of all sinners.* And the prodigall
 child confessed that he had sinned against heauen and against his father,
 and was not worthy to be called his child.

1. Tim. 1. 15.

The third fruit of his conuersion is, that he excuseth our Saviour Christ,
 and giueth testimony of his innocency, saying, *But this man hath done*
nothing amisse. Marke here: Pilate condemned Christ, Herod mocked
 him, all the learned Scribes and Pharisees condemned him, and the people
 cry, away with him, let him be crucified: and among his owne disciples
 Peter denyed him, and the rest ranne away: there remains onely this
 poore silly wretch vpon the crosse to giue testimony of Christs innocen-
 cy: wherby we learne, that God chooseth the simple ones of this world,

to ouerthrow the wisdom of the wise: and therefore we must take heed that we be not offended at the gospel of Christ, by reason that for the most part simple and meane men in the world imitate it. Nay mark further, this one thiefe being converted had a better iudgement in matters concerning Gods kingdome, than the whole body of the Iewes. And by this all students may learne, that if they desire to haue in themselves vpriight iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be caried away with his owne blind affections and lusts, they will corrupt and darken his iudgement. Men which worke in moynes and coale-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out. Now euery mans sinnes are the dampes of his heart, which when they take place, do dimme the light of his iudgement, and cast a mist ouer the mind, and darken the vnderstanding and reason: and therefore a needfull thing it is, that men in the first place should provide for their owne conuersion.

The fourth fruit of his repentance is, that he praith for mercy at Christs hands, *Lord (saith he) remember me when thou comest into thy kingdome.* in which prayer we may see what is the property of faith. This thiefe at this instant heard nothing of Christ but the scornings & mockings of the people, & he saw nothing but a base estate full of ignominy and shame, & the cursed death of the crosse, yet neuertheles he now beleeueth in Christ, and therefore intreats for saluation at his hand: Hence we learne, that it is one thing to beleue in Christ, and another to haue feeling & experience: & that euen then when we haue no sense or experience, we must beleue: for *faith is the subsisting of things which are not seene*: and Abraham alone hope did beleue under hope: and Iob saith, *though thou kill me, yet will I beleue in thee.* In Philosophy a man begins by experience, after which comes knowledge & beleefe: as when a man hath put his hand to the fire, and feelles it to be hoat, he comes to know therby that fire burnes: but in Diuinity we must beleue though we haue no feeling: first comes faith, and after comes sense and feeling. And the ground of our religion standes in this, to beleue things neither seene nor felt, to hope about all hope, and without hope: in extremity of affliction to beleue that God loueth vs, when he seemeth to be our enemy, & to perseuere in the same to the end. The answer which Christ made to his praier was, *This night shalt thou be with me in Paradise.* Whereby he testifies in the middest of his sufferings the power which he had ouer the soules of men: and verifies that

gratious

Heb. 11. 1.
Rom. 4. 18.

glorious promise; And so ye shall receive, lacke and ye shall find knock
and it shall be opened to you: And whithall consultes the popish purgatory.
For if any man should have gone to that forged place of torment, then
the thiefe vpon the crosse who repented at the last gaspe wanted time to
make satisfaction for the temporall punishment of his finnes. And by this
conversion of the thiefe we may learne that if any of vs would turne to
God and repent, wee must haue three things. I. The knowledge of
our owne finnes. II. From the bottome of our hearts we must con-
fesse and condemne our selues for them, and speake the worst that can
be of our selues, in regard of our finnes. III. Wee must earnestly
reque pardon for them, and call for mercy at Gods handes in Christ,
whithall reforming our liues for the time to come; if we doe, we giue
tokens of repentance; if not, we may thinke what we will, but wee de-
ceiue our selues, and are not truly converted. And here we must be war-
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dinary. Indeede sundry men are called at the eleventh houre, but it is a
small rare thing to finde the conversion of a sinner after the eleventh
houre, and at the point of the twelfth. This mercy God vouchsafed
the thiefe, that he might be a glasse in which we might beholde the
effe of the death of Christ, but the like is not done to many, men no
not to one of a thousand. Let vs rather consider the state of the other
thief, who neither by the dealing of his fellow, nor by any speech of
Christ could be brought to repentance. Let vs not therefore deferre our
repentance to the houre of death; for then we shall haue sore enemies a-
gainst vs: the world, the flesh, the deuill, and a guilty conscience; and the
last day is before hand to persecute them. And experience shewes that if
a man deferre repentance to the last gaspe, when he would repent
he can not. Let vs take Salomons counsell, *Remember thy creator in
the dayes of thy youth before the euill daies come.* If we will not heare the
Lord when he calleth vs, he will not heare vs when we call on him.
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Luk. 23. 44.

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darkenesse was vpon the whole earth, hapethought that the ecclipe was vniuersall ouer the whole world: but I rather thinke that S. Lukes meaning is, that it was ouer the whole region or countrey of Iury. For if such a wonder had happened ouer the whole world, all Historiographers Greeke and Latine and Astronomers, diligent obseruers of all ecclipses, would haue made speciall mention thereof. And though some writers say that it was ouer the whole earth, and that it was set downe in record both by the Romans & Grecians, yet all their writings prooue no more but this, that it was ouer Iury and Galely and the countreys bordering nere vnto. The vses of this miracle are manifold. I. This darkening of the sunne giues a checke to the Iewes, for their crucifying of Christ: they were not ashamed to apprehend, accuse and condemne him: yet this glorious creature the sunne pulloeth in his beames, being as it were ashamed to beholde that, which they were not ashamed to doe. II. It serues to signifie the great iudgement of God to come vpon the Iewes. For as when Christ suffered, darkenesse was ouer all the land of Iury, & all the world besides had the light of the sunne, so shortly after blindness of mind was ouer the whole nation of the Iewes, and all the worlde besides saw the sonne of rightconnesse shining vnto them in the preaching of the Gospel. III. It serues to aduertise vs that such as carry themselves towardes Christ as the Iewes did, haue nothing els in them but darkenesse, and that they sit in darkenesse and shadowe of death, and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a darke dungeon can: who if they thus remaine, shall at length be cast into vtter darkenesse. This being the estate of all them that be forth of Christ: we must labour to be freed from this darkenesse, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. IV. This miraculous and wonderfull darkening of the sunne doth conuince the Iewes, that Christ whome they crucified was the Lorde of glory, and the Saniour of the world: and it is very like that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could mooue them to acknowledge him for that Meſias, yet this one worke of God doth now were strike the naile to the head, and stoppe all their mouths. V. Besides this, whereas at the very instant when Christ was about to make a satisfaction to the iustice of his father for our finnes, the sunne was thus darkened: it teacheth vs first to thinke of the passion of Christ, not as of a light matter, but as one of the greatest wonders of the worlde, at the sight whereof the very frame of nature was changed: secondly, to thinke of our owne finnes,

Engl. Chron.
Tertull. Apol.
cap. 21.
Oref. 2. 7. c. 4.

2 Cor. 3. 9.

Mal. 4. 2.

Isa. 8. 30.
Luk. 1. 79.

3. Pet. 1. 1.

as the vilest things in the worlde, and that they deserue the intollerable wrath of God: considering that at the time when they were to be abolished, the course of nature euen in the very heauens is turned upside down.

The fourth signe is the rending of the vaile of the temple from the top to the bottome. The temple was deuided into two parts: the one more inward into which no man might come but the high priest, and that

Mat. 27. 11.

once a yere, and it was called the holy of holies: the other was that where the people came and offered sacrifices vnto the Lord. Now that which parted the temple into these two partes was called the vaile, and at the time of Christs passion it was rent from the toppe to the very bottome.

This hath diuers vses: I. The holy of holies signified the third heauen, where God sheweth himselfe in glory and maiesty vnto his Saints: and the rending of the vaile figureth vnto vs, that by the death of Christ

Heb. 9. 8.

heauen which was otherwise shut by our sinnes is now set open, and a way made to enter thereto. II. It signifieth, that by the death of Christ

Ioh. 1. 51.

we haue without impediment, free access to come vnto God the father by earnest prayer in the name of Christ: which is a most vnspcakable benefit. III. It signifieth, that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the sacrifices of the olde testament:

and that therefore in the new testament there remaineth one onely reall and outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple and plaine. IIII. The temple was the chiefe and one of the most principall prerogatiues that the Iewes had: it was their glory that they had such a place wherein they might worship and doe seruice to the true God: and for the temples sake God often spared them, and therefore Dauid praieth: *O Lord, beare the prayer of thy seruant, and his supplication, and cause thy face to shine vpon the Sanctuary that lieth wast for the Lordes sake.* Yet for all this, when they began to crucifie the Lord

Dan. 9. 17.

of life, their prerogatiues helpes them not, nay they are deprived thereof, and God euen with his owne hand rends the vaile of the temple in sunder, signifying vnto them, that if they forsake him, he will also forsake them. And so may we say of the Church of England. No doubt for the Gospels sake we haue outward peace and safety, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, and if we haue no loue of Christ and his members, God will at length remooue his candlestick from vs, and utterly deprive vs of this ornament of the gospel, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs there-

fore with all care and diligence shew forth our loue both to Christ himselfe and to his members, and adorne the Gospell which we profess by bringing forth fruites worthy of it.

Mat. 27. 51.

The fifth signe is the earthquake, whereby hard rockes were cleaued asunder. And it serues very fitly to signifie further vnto vs, that the sinne of the Iewes in putting Christ to death was so heauy a burden, that the earth could not beare it, but trembled thereat, though the Iewes themselves made no bones of it. And it is a thing to be wondered at, that the earth doth not often in these daies, tremble and quake at the monstrous blasphemies and fearefull othes by the wounds and blood and heart of Christ, whereby his members are rent asunder, and he traiterously crucified againe. Secondly, the earthquake shewes vnto vs the exceeding & wonderfull hardnesse of the hearts of the Iewes, and ours also: they crucified Christ and were not touched with any remorse; and we can talke and heare of his death, yea we can say he was crucified for our sinnes: and yet are we nothing affected therewith, our hearts will not rend whe as hard rocks cleave asunder. Thirdly, the moouing of the earth, and the rending of the rocks asunder, may be a signe vnto vs of the vertue of the doctrine of the Gospell of Christ: which is nothing els but the publishing of the passion of his death: which being preached, shall shake heauen and earth, sea and land: It shall mooue the earthen, hard, and rockie hearts of men; and raise vp of meeke stones and rockes children vnto Abraham. But the maine vse and end of this point is, to prooue that he that was crucified, was the true Messias the sonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleasure.

Agg. 2. 7.

Mat. 27. 52, 53.

The sixth signe of the power of Christ is, that *graves did open, and many bodies of the saints which slept arose*, and came out of their graves after his resurrection, and went into the holy city, and appeared vnto many. The vse of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the grave, and opened it, and thereby testified that he was the resurrection, and the life: so that it shall not haue euermore dominion oter vs: but that he will raise vs vp from death to life, and to euermore glory.

Mar. 15. 39.

The seventh signe is the testimony of the Centurion with his souldiours which stood by to see Christ executed: S. Marke saith, when he saw that Christ thus crying gaue vp the ghost, he said *truly this was the sonne of God*. Thus we see it is an easie matter for Christ to defend his owne cause: let Iudas betray him, Peter deny him, and all the rest forsake him, yet he can if it so please him make the Centurion that standeth by to see

see

for him executed to testifie of his innocency. But what was the occasion
 that moued him to giue so wdrthie a testimony? S. Matthew saith, it
 was feare, and that feare was caused by hearing the loud cry of Christ, &
 by seeing the earthquake and things which were done. And his multi-
 tud was in mind not to passe by gods iudgements which daily fall out in the
 world, but take knowledge of them, and as it were, to fixe both our eyes
 on them. For they are notable means to strike and astonish the rebelli-
 on heart of man, and to bring it in a we and subiection to God. After that
 the two first captains with their fifties commanding the Prophet Elias
 to come down to king Achaziah were consumed with fire from heauen,
 the third sent his third captain ouer fifty with his fifty to fetch him down:
 but what doth he? it is said he fell on his knee before Eliah, and besought
 him saying, *O Lord of God, I pray thee, let my life & the lives of these fiftie*
seruants be precious in thine eyes. But what was the cause why he prayed
 thus? Surely he obserued what iudgements of God fell vpon his two for-
 mer fellow captiues, *Rebeld, saith he, there came down fire fro heauen, &*
consumed these two captains with their fifties: therefore let my life be
precious in thy sight. Thus laying to his own heart and making vse of
 Gods iudgements, he humbled himselfe & was spared with his fifty. And
 Habacck saith, *when I heard the voice, namely of Gods iudgements, &*
was carried into my heart, & I trembled in my selfe that I might be safe
in the day of the Lord. Now what this feare of the Centurion was, there is
 a further gripation, and it is very like that it was but a sudden motion or a
 certaine preparatiue to better things. For he was but an heathen man,
 and had any yet no knowledge of Christ, and whether he repented or not
 is vncertaine and we must not maruell at this, for there are many sudden
 motions in shew very good, that vpon like occasions rise in the heartes
 of naturall men. When God plagued the land of Egypt, then Pharaoh
 sent for Moses and confessed that the Lord was righteous, but he and his
 people were wicked and desired Moses to pray to God to take away the
 plague, who did so: but so soone as the hand of God was stayed, he retur-
 ned to his old rebellion againe. And as a dogge that commeth out of the
 water shaketh his eares, and yet returneth into it againe: so is the manner
 of the world: when crosses and calamities befall men, as sickness, losse
 of friends or goods, then with Ahab they outwardly humble them-
 selues and goe softly: they vse to frequent the place where the worde is
 preached and Gods name called vpon: but alas, common experience
 shewes that these things are but fittes arising of vncerten and flitting
 motions in the heart. For so soone as the crosse is remooued, they returne

Mat. 27. 54.

2 King. 1. 13.

Habac. 3. 16.

Exod. 9. 27.
234

to their old by as againe, and become as bad and as backward as ever they were: being like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our heartes as the beginnings of further grace, we (I say) must not quench them but cherish and preserve them, remembring that the kingdome of heaven is like a grain of mustarde seed, which when it is sowne is the least of all seeds: but afterwarde it groweth up into a tree, that the foules of the heaven may build their nests in it: and like to this are the first motions of Gods spirit; and therefore they must be cherished and maintained.

And thus much for the seven signes of the power of Christs godhead. Now followes the second part of the triumph of Christ, which containeth signes of his victory vpon the crosse, notably expressed by Paul where he saith, *And putting out the hand writing of ordinances which was against vs, which was contrary to vs, he even took it out of the way and fastened it vpon the crosse, and hath spoiled the principallities & powers, and hath made a shew of them openly, and hath triumphed over them in the same.* In which words he alludeth to the manner of heathen triumphs: for it was the custome of heathen princes when they had gotten the victory over their enemies, first to cause a pillar of stone, or some great oke to be cut down, and let vp in the place of victory, vpon which either the names of the chiefe enemies were set, or their heads were hanged, or words were written in the pillar to testifie the victory. This being done, there followed an open shew which first the conquerour prepared for himselfe a chariot of victory wherein he was himselfe to ride; & then the chiefe of his enemies bound & pinioned, were led openly after him. Now on the same manner vpon the crosse there was a pitched field: the Emperour on the one side was Christ; his enemies on the other side were the world, the flesh, the devill, death, damnation, the diuill, & all his angelicall which, banding themselves against him were all subdued by him vpon the same crosse: & he himselfe gaue two signes of his triumph, one was a monument of the victory, the other an open shew of his conquest. Now the monument of Christs victory was the crosse it selfe, whereon he nailed the obligation of ill which was against vs whereby Satan might haue accused & condemned vs before God. For we must consider that God the father is as a creditor, & we all debtors vnto him: he hath a bill of our hands which is the lawe, in that it giueth testimony against vs; first by the legall washings, which did shew & signify that we were altogether defiled & uncleane; secondly by the sacrifices that were daily offered for propitiation for our sins.

Now

Now Christ was our surety, and paid every iott of the debt which wee should haue paid, and requiring the acquittance, taketh the ceremoniall law, and the curse of the morall law, and nailes them to the crosse.

Furthermore in the shew of conquest, the chariot is the crosse likewise: for it was not only a monument of victory, but also a chariot of triumph. And the captiues bound and pinioned which follow Christ, are principalities and powers, that is, the deuill, and his angels, hell, death, and condemnation; all which are as it were taken prisoners, their armour, and weapons are taken from them, and they chained and bound ech to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of every good duty if we will aright professe the gospell of Christ: for when we sinne, we doe as it were pull Christ out of his chariot of triumph, and vntie sathans bonds, and giue him weapons, & (as much as we can) make him valiant & strong againe. Now for any man to make sathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen bruised his head, is not better then to become an enemy to the crosse of Christ. Again, hereby we are taught to pray vnto God that our blind eyes may be opened, that we may discerne aright of the passion of Christ. It is a wonder to see how men are caried away with a liking of vaine shewes, games, and enterludes: how they spend euen whole dayes in beholding them, and their mony also that they may come to the places where they seech then how exceedingly ought our hearts to be rauished with this most admirable shewe, in which the sonne of God himselfe rides most gloriously in his chariot of triumph, and leades his and our most cursed enemies captiue, yea treads them vnder his foote. This triumph is set forth vnto vs in the preaching of the Gospell, and may be scene of vs all freely without mony or money-worth. What wretches then shall we be, if wee suffer our hearts to be filled with earthly delights, and in the meane season haue litle or no desire to behold with the eyes of our mind this goodly spectacle that is to be scene in the passion of Christ, that serues to reuiue and refresh our soules to life eternall.

Phil. 3. 18.

Thirdly if Christ when he was most weak and base in the eyes of men, did most of all triumph vpon the crosse: then every one of vs must learne to say with the Apostle Paul, *God forbid that I should reioyce in anything but in the crosse of Christ Iesus our Lord.* That we may say this truly, first of all we must labour to haue the benefite of the crosse of Christ not only in the remission but also in the mortification of our sinnes: secondly, we must not be discomforted, but rather reioyce and triumph therein.

Galat. 6. 14.

1. Cor. 4. 9.

A Christian man can neuer haue greater honour then to suffer for the Gospell of Christ when God calleth him thereunto: and therefore Saint Paul setteth forth another most glorious shew which al those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the deuill, and are placed as it were on a theater: and in this conflict the beholders are men and Angels; yea, the whole host of heauen and earth: the vmpire or iudge is God himselfe, who will giue sentence of victory on their side, and so they shall ouercome. We must not hereupon thrust our selues into danger: but when it shall please God to call vs therunto, we must think our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, we must not dispaire, or be ouer grieved: but rather reioice and addresse our selues then with our Sauour Christ to make a triumph.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of his humiliation in these words, *And buried.* Where we must consider these points: I. why it was needfull that Christ should be buried: II. who was the authour of this buriall. III. the manner or preparation to his buriall. IV. the place and time where and when he was buried. Of these in order. For the first the causes are many, but especially foure why Christ was to be buried. I. that the truth and certenty of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a fantastickall death, or his body a fantastickall body: for men vse not to bury a liuing but a dead man, or a man in shew but a true man. II. that his buriall might be vnto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe if he had not bene first buried. III. that the outward humiliation in the form of a seruant, which he tooke vpon him, might be continued vpon him to the lowest degree of all: and therefore it was not sufficient that he should be crucified euen to death, but being dead, he must be also buried. IV. Christ was buried, that he might not only vanquish death on the crosse, but euen after the maner of conquerours subdue him at his owne home, and as it were pluck him out of his owne cabine or denne.

The authours of Christs buriall were Ioseph of Arimathea, & Nicodemus, who came to Iesus by night. Now concerning them & this their fact, there are many things worthy to be considered in this place. First of all they were disciples of Christ, and the difference betweene them & the rest is to be considered. The other disciples though in number they were but few, yet in the feast before his passion they openly followed him: but when

Mat. 27.
Mar. 15. 43.
Ioh 19 38.

when Christ was to be arraigned, & the persecutiō of the Church of the new testament began in him, then Judas betraied him, Peter deuied him, & the rest fled away: yet euen at the same instant these two secret disciples of our Sauour Christ, Ioseph of Arimathea and Nichodemus take courage to themselves, & in time of danger openly professe themselves to be Christs disciples by an honourable & solemne buriall: God no doubt opening their hearts & inabling them to do so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the gospell in peace haue bene timorous in persecution, whereas weak ones haue stood out against their enemies euen vnto death it self. The reason is, because God will humble those his seruants which are oftē times indued with great measure of graces, & contrariwise exalt & strengthen the weak and feeble: & the same no doubt will be found true amōg vs, if it should please God to send any new triall into the Church of England. This serues to teach vs to thinke charitably of those which are as yet but weake among vs: & withall in our profession to cary a low saile & to thinke basely of our selues, & in the whol course of our liues creep a low by the ground, running on in feare & trembling, because the Lorde oftentimes humbles those that be strong, & giue courage & strength to weak ones boldly to confesse his name. Secondly, whereas these two disciples haue such care of the buriall of Christ, we learn that it is our duty to be carefull also for the honest & solemne buriall of our brethrē. The Lord himselfe hath cōmanded it, *Thou art dust & to dust thou shalt returne*. Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the H. ghost, & therefore there is good cause why they should be honestly laid in the earth. And it was a curse & iudgement of God vpon Iehoiakim that he must not be buried, but like a dead asse be drawn & cast out of the gates of Ierusalē. And so the Lord threatens a curse vpon the Moabites, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessary duty one neighbour & friend to look to the honest buriall of another. Hence it followes, that the practise of Spaine and Italy and all popish cuntries, which is to keepe the parts of mens bodies and such like reliques of saints vnburied, that they may be seene of men and worshipped, hath no warrant: dust they are and to dust they ought to be returned.

Gen. 3. 19.

Ier. 22. 19.

Amos. 2. 1.

Furthermore the properties and vertues of both these men are seuerally to be considered. And first to begin with Ioseph, he was a *senatour*, a man of great account, authority, and reputation among the Iewes. It may seeme a strange thing that a man of such account would abase him

Luk. 23. 50.

selfe so much as to take downe the body of Christ from the crosse. It might haue bene an hinderance to him and a disgrace to his estate and calling: as we see in these daies, it would be thought a base thing for a knight or lord to come to the place of execution and take downe a thiefe from the hand of the hangman to bury him: but this noble Senatour Ioseph for the loue he bare to Christ, made no account of his state & calling, neither did he scorne to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if we truly loue Christ, and our hearts be set to belecue in him, we will neuer refuse to performe the basest service that may be for his honour, nothing shall hinder vs. It is further said that he was *a good man and a iust: and also a rich man.* And the first appeareth in this, that he would neither consent

Luk. 23. 50, 51.

to the counsell nor fact of the Iewes in crucifying Christ. It is rare to find the like man in these daies. From this example we learne these lessons. I. that a rich man remaining a rich man may be a seruant of God, and also be saued: for riches are the good blessings of God, and in them selues doe no whit hinder a man in comming to Christ. But some will say, Christ himselfe saith, *It is easier for a cable to goe through the eye of a needle, then a rich man to enter into the kingdome of heauen.* *Answ.*

Mat. 19. 24.

It is to be vnderstood of a rich man, so long as he swelleth with a confidence in his wealth: but we know, that if a cable be vntwisted & drawen into small threeds, it may be drawen through the eye of a needle: so he that is rich let him denie himselfe, abase himselfe, and lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as twine threed, and with this good Senatour Ioseph become the disciple of Christ, hee may enter into the kingdome of heauen. But Christ saith in the parable that riches are thornes, which choke the grace of god. *Answ.* It is true, they are thornes in that subiect or in that man that putteth his trust in them: not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. S. Iohn saith further, that Ioseph was *a disciple* of Christ, but yet a close disciple for feare of the Iewes. And this shewes, that Christ is most ready to receiue the that come vnto him, though they come ladē with manifold wants. I say not this, that any hereby should take boldnes to live in their sinnes, but my meaning is, that though the be weak in the faith, yet are they not to be dismayd, but to come to Christ, who refuseth none that come to him. *Draw nere to God* (saith S. Iames) *& he will draw nere to you.* Christ doth not forsake any, till they forsake him first. Lastly the H. ghost saith of him, that he *waited for the kingdom of God*, that is, he did beleue in the Messias to come, & therefore

Ioh. 19. 38.

Iam. 4. 8.

fore did wait daily til the time was come, whē the Mefsias by his death & passion should abolish the kingdome of sinne and Satan, and establisth his own kingdome throughout the whol world. The same is said of Simeon that he was a good man and feared God, & waited for the consolation of Israel. This was the most principall vertue of all that Ioseph had, and the very roote of all his goodnes and righteousnes, that he waited for the kingdome of God. For it is the proper tie of faith whereby we haue confidence in the Mefsias to change our nature, and to purifie the heart, and to make it bring forth workes of righteousnes. There be many among vs, that can talke of Christs kingdome, and of redemption by him, and yet make no conscience of sinne, and haue little care to liue according to the Gospell which they professe: and all is, because they doe not soundly beleue in the Mefsias, and they waite not for the kingdome of heaven, and therefore there is no change in them: but we for our parts must labour to haue this affiance in the Mefsias with Ioseph, and to waite for the second appearance, that thereby we may be made new creatures, hauing the kingdome of Satan battered and beaten downe in vs, and the kingdome of God erected in our hearts.

Touching Nichodemus Saint Iohn saith, that *he came to Iesus by night*. Many men build vpon this example, that it is lawfull to be present at the Masse: so be it, in the meane season we keepe our hearts to God: and indeede such men are like Nichodemus in that they labour to burie Christ as much as they can, though now after his resurrection he should not be buried againe. But though Nichodemus durst not openly at the first professe the name of Christ, yea after his death when there is most danger he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to be obserued is the manner of Christs buriall, which standeth in these foure points. First, they take downe his bodie from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, Ioseph taketh downe the bodie of Christ from the crosse whereon he was executed, but marke in what manner: he doth it not on his owne head without leaue, but he goeth to Pilate and beggeth the bodie of Christ, and craueth libertie to take it downe, because the disposing of dead bodies was in Pilates hand, he being deputie at that time: whereby we learne, that in all our dealings and actions (though they haue neuer so good an ende) our dutie is to proceede as peaceably with all men as may be, as Saint Iames saith: the wisdome that
Iam. 3. 17.

vs, that in all things which concerne the authoritie of the Magistrate, and belong vnto him by the rule of Gods word, we must attempt or doe whatsoeuer we doe by leaue. And by this we see what vnadvised courses they take, that being priuate men in this our Church, will notwithstanding take vpon them to plant Churches without the leaue of the Magistrate beeing a Christian Prince. Having thus taken the bodie of Christ downe, they goe on to winde it. And Ioseph for his part brought linnen cloathes, and Nichodemus a mixture of myrrhe and aloes to the quantitie of an hundred pounds for the honourable buriall of Christ. His winding was on this manner: they wrapped his bodie hastily in linnen clothes, sweete odours put thereto. Besides all this, in the Iewes burialls there was embalming and washing of the bodie, but Christs bodie was not^d embalmed or washed, because they had no time to doe it, for the preparation to the Passouer drew neare. And whereas these two men burie Christ at their owne cost and charges, we are taught to be like affected to the liuing members of Christ: when they want we must releue and comfort them liberally and freely. It may here be demanded, whether men may not be at cost in making funerals, considering euen Christ himselfe is with much cost buried. *Answer.* The bodies of all dead men are to be buried in seemely and honest manner, and if they be honourable, they may be buried honourably: yet now there is no cause why mens bodies should be washed, anointed, and embalmed, as the vse was among the Iewes: for they vsed embalming as a pledge and signe of the resurrection; but now since Christs coming we haue a more certen pledge thereof, euen the resurrection of Christ himselfe, and therefore it is not requisite that we should vse embalming and washing as the Iewes did. And the clause which is specified in Saint Matthew is not to be omitted, that Ioseph wrapped Christs bodie in a *cleane linnen cloath*: whereby we learne, that howsoeuer the strange fashions, fetcht from Spaine and Italie are monstrous and to be abhorred: yet, seeing the bodie of a man is the creature of God, therefore it must be araid in cleanly manner, and in *holy comelines*. Paul requires that the minister of the Gospell in all things be seemely or comely: and herein he ought to be a patterne of sobrietie vnto all men. Thirdly, after they haue wound the bodie of Christ, they lay it in a tombe, and lastly they make it sure, closing it vp with a stone rolled ouer the mouth of it. Also the Iewes request Pilate to seale it that none might presume to open it: besides, they set a band of soldiers to watch the tombe, and to keepe it that his bodie be not stollen away. Many reasons might be alledged of this their dealing, but principally it came to passe
by

Ioh. 19. 40.

Luk. 24. 1.

^d P. Ram. theol.

1. r. 14. seems

to be deceived

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Christs buriall

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ing in the

grau.

1. Cor. 15. 29.

Math. 27. 59.

Tit. 2. 3.

1. Tim. 3. 2.

xij. 1. 101.

Ioh. 19. 42.

Math. 27. 60.

66.

by the prouidence of God, that hereby he might confirme the resurrection of Christ. For whereas the Iewes would neither be moued by his doctrine nor by his works & miracles to beleue, he causeth this to be done, that by the certentie of his resurrection he might conuince them of hardness of heart, and prooue that he was the sonne of God.

Thus much of the manner of his buriall. Now follows the place where Christ was buried. In the place we are to marke three things: first, that Christ was laid in Iosephs tombe, whereby we may gather the greatnes of Christs pouertie, in that he had not so much ground as to make himselfe a graue in: and this must be a comfort to the members of Christ that are in pouertie. And it teacheth them, if they haue no more but food and rayment, to be therewith content, knowing that Christ their Head and king hath consecrated this very estate vnto them. Secondly, the tombe wherein Christ was laide was a new tombe wherein neuer any man lay before. And it was the speciall appointment of Gods prouidence that it should be so, because if any man had bin buried there aforetime, the malicious Iewes would haue pleaded, that it was not Christ that rose againe but some other. Thirdly we must obserue, that this tombe was in a garden, as the fall of man was in a garden, and as the apprehension of Christ in a garden beyond the brooke Cedron. And here we must note the practise of a good man. This garden was the place of Iosephs delight and holy recreation, wherein he vsed to solace himselfe in beholding the good creatures of God: yet in the same place doth he make his owne graue long before he died: whereby it appeares, that his recreation was loyned with a meditation of his ende: and his example must be followed of vs. True it is, God hath giuen vs his creatures not onely for necessitie, but also for our lawfull delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last ende. It is a brutish part to vse the blessings and creatures of God, and not at all to be bettered in regard of our last ende by a further vse thereof.

The time when Christ was buried was the euening, wherein the sabbath was to beginne according to the manner of the Iewes, which began their daies at sunne-setting from euening to euening according to that in Genesis: *the euening and the morning was the first day*. Now Ioseph cometh a little before euening and beggeth the bodie of Christ and burieth it: where note, that howsoeuer we are not bound to keepe the sabbath so strictly as the Iewes were, yet when we haue any busines or work to be done of our ordinarie calling, we must not take a part of the Lords sabbath to doe it in, but preuent the time, & doe it either before as Ioseph did,

Ioh. 19. 41.

Gen. 3. 8.

Ioh. 18. 7.

Luk. 23. 54.

Math. 27. 17.

did, or rather after the sabbath. This is little practised in the world. Men thinke if they goe to Church before and after noone to heare Gods word, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice both by publicke hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, how he was alwaies after his incarnation both God and man, considering he was dead and buried, and therefore bodie and soule were sundered, and a dead man seemes to be no man. *Answer.* A dead man in his kind is as true a man as a liuing man: for though bodie and soule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counsell and good pleasure of God: and that as truly as man and woman remaine coupled into one flesh by a covenant of marriage, though afterward they be distant a thousand miles asunder. And by vertue of this relation euery soule in the day of iudgement shall be reunited to his owne bodie, and euery bodie to his owne soule. But there is yet a more straighter bond betwene the bodie and soule of Christ in his death and buriall. For as when he was liuing his soule was a meane or bond to vnite his Godhead and his bodie together: so when he was dead his very godhead was a meane or middle bond to vnite the bodie and soule: and to say otherwise is to dissolve the hypostaticall vnion, by vertue whereof Christs bodie and soule though sundered each from other, yet both were still ioyned to the godhead of the sonne.

Danae.

Rom 3.6.

The vse and profit which may be made of Christs buriall is twofold:
 I. It serueth to worke in vs the buriall of all our sinnes. *Know ye not* (saith Paul) *that all vwho haue beene baptised into Christ, haue beene baptised into his death, and are buried with him by baptisme into his death?* If any shall demaund how any man is buried into the death of Christ, the answer is this: Euery Christian man and woman are by faith mystically vnited vnto Christ and made all members of one bodie, whereof Christ is the head. Now therefore as Christ by the power of his godhead when he was dead and buried, did overcome the graue and the power of death in his owne person: so by the very same power by meanes of this spirituall coniunction doth he worke in all his members a spirituall death and buriall of sinne and naturall corruption. When the Israelites were in burying of a man, for feare of the souldiers of the Moabites, they cast him

2.King.3.21.

him for haſt into the ſepulcher of Eliſha. Now the dead man, ſo ſoone as he was downe, and had touched the bodie of Eliſha, he reuiued and ſtood vpon his feete: ſo let a man that is dead in ſinne be caſt into the graue of Chriſt, that is, let him by faith but touch Chriſt dead and buried, it will come to paſſe by the vertue of Chriſts death and buriall that he ſhall be raiſed from the death and bondage of ſinne to become a new man.

Secondly, the buriall of Chriſt ſerues to be a ſweete perfume of all our graues and burials: for the graue in it ſelfe is the houſe of perdition; but Chriſt by his buriall hath as it were conſecrated and perfumed all our graues: and in ſtead of houſes of perdition, hath made them chambers of reſt and ſleepe, yea beds of downe, and therefore how ſo euer to the eye of man the beholding of a funerall is terrible, yet if we could then remember the buriall of Chriſt, and conſider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Laſtly, we muſt imitate Chriſts buriall in being continually occupied in the ſpiritual buriall of our ſinnes.

Thus much of the buriall. Now followeth the third and laſt degree of Chriſts humiliation: *He deſcended into hell.* It ſeemes very likely that theſe words were not placed in the Creede at the firſt, or (as ſome thinke) that they crept in by negligence, becauſe about threeſcore Creedes of the moſt auncient Councils and fathers want this claufe: and among the reſt the Nicene Creede. But if the auncient and learned fathers aſſembled in that Council had bin perſwaded, or at the leaſt had imagined, that theſe words had bene ſet downe at the firſt by the Apoſtles, no doubt they would not in any wiſe haue left them out. And an auncient writer ſaith diſtinctly, that theſe words, *he deſcended into hell*, are not found in the Creed of the Romane church, nor vſed in the Churches of the Eaſt: & if they be, that then they ſignify the buriall of Chriſt. And it muſt not ſeeme ſtrange to any that a word or twaine in proceſſe of time ſhould creepe into the Creede, conſidering that the originall copies of the bookes of the old and new Teſtament haue in them ſundry varieties of readings and words other whiles which from the margine haue crept into the text. Neuertheles conſidering that this claufe hath long continued in the Creede, and that by common conſent of the Catholicke Church of God, and it may carrie a firme ſenſe and expoſition: it is not as ſome would haue it, to be put forth.

Therefore that we may come to ſpeake of the meaning of it, we muſt know that it hath ſoure viſuall expoſitions, which we will rehearſe in order, and then make choiſe of that which ſhall be thought to be the fitteſt.

The

P. Vires. in ſymb. Era/m. in colloq.

Ruff. in expoſi. ſymb.

b Varias leſſi- ones. Math. 27. 9. Jeremie for Zacharie.

Luk. 1. 3.
 4 Omnia af-
 sequens
 anp. 205.

Ioh. 20. 31.

The first is, that Christs soule after his passion vpon the crosse, did really and locally descend into the place of the damned. But this seemes not to be true. The reasons are these. I. all the Evangelists, and among the rest S. Luke, intending to make an *exact narration* of the life and death of Christ, haue set downe at large his passion, death, buriall, resurrection, and ascension, and withall they make rehearfall of small circumstances, therefore no doubt they would not haue omitted Christs locall descent into the place of the damned, if there had beene any such thing. And the ende why they penned this historie was, that we might beleue that Iesus is Christ the sonne of God; and beleuing, we might haue life euerlasting. Now there could not haue beene a greater matter for the confirmation of our faith then this, that Iesus the sonne of Marie who went downe to the place of the damned, returned thence to liue in happinesse for euer. II. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his godhead. But his godhead could not descend, because it is euery where, and his bodie was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise, that is, the third heauen, a place of ioy and happines, Luk. 23. 43. *This day shalt thou be with me in paradise*: which words of Christ must be vnderstood of his manhood or soule, and not of his godhead. For they are an answer to a demaund: and therefore vnto it, they must be suitable. Nowe the thicke seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: Lord, thou shalt shortly enter into thy kingdome, remember me then to which Christs answer (as the very words import) is thus much, I shall enter into paradise this day, and there shalt thou be with me. Now there is no entrance, but in regard of his soule or manhood. For the godhead which is at all times in all places, can not be said properly to enter into a place. Againe when Christ saith, *thou shalt be with me in paradise*, he doth intimate a resemblance, which is betweene the first and second Adam. The first Adam sinned against God, and was presently cast forth out of paradise. Christ the second Adam hauing made a satisfaction for sinne, must immediatly enter into paradise. Now to say that Christ in soule descended locally into hell, is to abolish this analogie betweene the first and second Adam. III. Auncient Councils in their confessions and Creedes omitting this clause shew, that they did not acknowledge any reall descent, and that the true meaning of these words, *he descended*, was sufficiently included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as Athana-

his in his Creede setting downe these words, *he descended, &c.* omits the *buriall*, putting them both for one, as he expounds himselfe else where. Now let vs see the reasons which may be alleadged to the contrarie.

*1. de i. cat.
Chrys hom. 1. &
2. in symb.*

Obiect. I. Math. 12. 40 The sonne of man shalbe three daies and three nights in the heart of the earth, that is, in hell. *Ans. I.* This exposition is directly against the scope of the place: for the Pharises desired to see a *signe*, that is, some sensible and manifest miracle: and hereunto Christ answers that he will giue them the signe of Ionas, which can not be the descent of his soule into the place of the damned, because it was insensible; but rather his buriall, and after it his manifest and glorious resurrection.

II. The heart of the earth may as well signifie the graue as the center of the earth. For thus Tyrus bordering vpon the sea, is said to be in the heart of the sea. **III.** This exposition takes it for graunted that hell is seated in the midst of the earth: whereas the scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define.

*Ezech. 27. 4.
In corde maris.*

Obiect. II. Act. 2. 37. *Thou wilt not leaue my soule in hell, neither wilt thou suffer thy holy one to see corruption.* *Ans. v.* These wordes can not proue any locall descent of Christs soule. For Peters drift in alledging of them is, to proue the resurrection, and he saith expressly, that the words must be vnderstood of the resurrection of Christ, vers. 31. *He seeing this before, spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell, &c.* Now there is no resurrection of the soule, but of the bodie onely, as the soule can not be said to fall, but the bodie. It will be replied, that the word *luxa* cannot signifie the bodie, and the word *an* the graue. *Ans. v.* The first word signifies not onely the spirituall part of a man, the soule, but also the whole person, or the man himselfe, Rom. 13. 1. 1. Cor. 15. 41. And the second is as well taken for the graue, as for hell. Apoc. 20. 14. Death and *an* are cast into the lake of fire. Now we can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needs haue this sense. For Peter makes an opposition betweene the graue into which David is shut vp, and the hell out of which Christ was deliuered, vers. 29. and 31. Again it will be said, that in this text there be two distinct parts: the first of the soules comming forth of hell, in these wordes, *Thou wilt not leaue my soule in hell.* The second, of the bodies rising out of the graue, in the next wordes: *neither wilt thou suffer my flesh to see corruption.* *Ans. v.* It is not so. For flesh in this place signifies not the body alone, but the humane nature of Christ, as appears

*De iur. ques.
de descen.*

vers 30.

verſ. 30. vnleſſe we ſhall ſay that one and the ſame word in the ſame ſentence is taken two waies. And the words rather carrie this ſenſe: Thou wilt not ſuffer me to continue long in the graue: nay which is more, in the time of my continuance there, thou wilt not ſuffer me ſo much as to feele any corruption: becauſe I am thy holy one.

Obiect. III. 1 Pet. 3. 19. *Chriſt was quickned in ſpirit by the which ſpirit he went and preached to the ſpirits which are in priſon.* *Anſw.* The place is not for this purpoſe. For by ſpirit is not meant the ſoule of Chriſt, but his Godhead, which in the miniſterie of Noe preached repentance to the old world. And I thinke that Peter in this place alludes to another place in Genetiſ 6. 3. where the Lord ſaith, *My ſpirit ſhall not abſtaine ſtrive with man, becauſe he is but fleſh.* And if the ſpirit doe ſignifie the ſoule, the Chriſt was quickned either by his ſoule or in his ſoule. But neither is true. For the firſt, it can not be ſaid, that Chriſt was quickned by his ſoule, becauſe it did not ioine it ſelfe to the bodie: but the godhead ioyned the both. Neither was he quickned in ſoule: for his ſoule died not. It could not die the firſt death, which belongs to the body: & it did not die the ſecond death, which is a total ſeparation from God: only it ſuffered the ſorows of the ſecond death, which is the apprehenſion of the wrath of God: as a man may feel the pangs of the firſt death, & yet not die the firſt death, but liue. Again, it is to no end that Chriſts ſoule ſhould go to hell to preach, conſidering that it was neuer heard of that one ſoule ſhould preach to another, eſpecially in hell, where all are condemned, and in conſcience conuicted of their iuſt damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely recall or experimentall, becauſe Chriſt ſhewes himſelfe there to conuince the vnbeleefe of his enemies: but this is flat againſt reaſon. For when a man is iuſtly condemned by God, and therefore ſufficiently conuicted: what neede the iudge himſelfe come to the place of execution to conuict him. And it is flat againſt the text. For the preaching that is ſpoken of here, is that which is performed by men in the miniſterie of the word, as Peter exponnds himſelfe, 1. Pet. 4. 6. *To this purpoſe was the Goſpell alſo preached vnto the dead, that they might be condemned according to men in the fleſh, that they might liue according to God in the ſpirit.* Laſtly, there is no reaſon why Chriſt ſhould rather preach and ſhew himſelfe in hell, to them that were diſobedient in the daies of Noe, then to the reſt of the damned.

After iuſt execution conuiction is needeles.

And this is the firſt expoſition, the ſecond follows. *He deſcended into hell,* that is, Chriſt deſcended into the graue, or was buried. This expoſition

tion is agreeable to the truth, yet is it not meete or conuenient: For the clause next before, *he was buried*, contained this point: and therefore if the next words following yeelde the same sense, there must be a vaine and needlesse repetition of one and the same thing twise, which is not in any wise to be allowed in so short a Creede as this. If it be said that these wordes are an exposition of the former, the answer is, that then they should be more plaine then the former. For when one sentence expoundeth an other, the latter must alwaies be the plainer: but of these two sentences, *He was buried*, *he descended into hell*, the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be received.

Thirdly, others there be which expound it thus, *He descended into hell*, that is, Christ Iesus, when he was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifieth the sorrowes and paines of hell, as Hanna in her song vnto the Lord saith, *The Lord killeth and maketh aline, he bringeth downe to hell and* 1. Sam. 2. 6. *raiseth up*, that is, he maketh men feeble woe and miserie in their soules, even the pangs of hell, and after restoreth them, And David saith, *The sorowes of death compassed me, and the terrors of hell laid hold on* Psal. 18. 5. *me*. This is an vsuall exposition receiued of the Church, and they which expound this article thus, giues this reason thereof: The former words, *was crucified, dead and buried*, doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in bodie, but also inwardly in soule, therefore these words, *he descended into hell*, doe set forth vnto vs his inward sufferings in soule, when he felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whosoever will may receiue it. Yet neuerthelesse it seemes not so fittely to agree with the order of the former articles. For these words, *was crucified, dead and buried*, must not be vnderstood of any ordinarie death, but of a cursed death in which Christ suffered the full wrath of God, even the pangs of hell both in soule and bodie: seeing then this exposition is contained in the former words, it cannot fittely stand with the order of this short Creede, vnles there should be a distinct article of things repeated before.

But let vs come to the fourth exposition: *He descended into hell*, that is, when he was dead and buried, he was held captiue in the graue, and lay in bondage vnder death for the space of three daies. This exposition

Act. 2. 24.

Gen. 37. 53.
or, the graue.

also may be gathered forth of the Scriptures. Saint Peter saith, *God hath raised him up*, (speaking of Christ) *and loosed the sorrowes of death, because it was impossible that he should be holden of it*. Where we may see, that betweene the death and resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creed, save in this; and that is his bondage vnder death, which commeth in betweene his death and rising againe. And the words themselves doe most fitly beare this sense, as the speech of Iacob sheweth, *I will goe downe into hell unto my sonne mourning*. And this exposition doth also best agree with the order of the Creed: first he was crucified and died, secondly he was buried, thirdly laid in the graue, and was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humiliation, are most fitly correspondent to the three degrees of his exaltation. The first degree of his exaltation, *he rose againe the third day*, answering to the first degree of his humiliation, *he died*: the second degree of his exaltation, *he ascended into heauen*, answering to his going downe into the graue, *was buried*: and thirdly his sitting at the right hande of God (which is the highest degree of his exaltation) answering to the lowest degree of his humiliation, *he descended into hell*. These two last expositions are commonly receiued, and we may indifferently make choice of either: but the last (as I take it) is most agreeable to the order and words of the Creed.

Thus much for the meaning of the words. Now follow the vses. And first of all Christs descending into hell, teacheth euery one of vs that professeth the name of Christ, that, if it shall please God to afflict vs, either in bodie, or in minde, or in both, though it be in most greuous and tedious manner, yet must we not thinke it straunge. For if Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him and as it were carries him into his denne, or cabbins; and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the sonne of God: and therefore when Gods hand is heauie vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of God to frame and fashion vs, that we may become like vnto Christ Iesus as good children of God. Dauid a man after Gods owne heart was by Samuel annointed King ouer Israel but withall God raised vp Saul to persecute him, as the fowler hunteth the partridge in the mountaine, in so much that Dauid said, there was but one steppe betweene him and death. So likewise Iob a iust man and one that feared God with all his heart, yet how heauily did God lay his hand vpon him;

Iob 1. 8. 9.

his

his goods and cattell were all taken away, and his children slaine, and his bodie stricken by Satan with loathsome byles from the sole of his foote vnto the crowne of his head; so as he was faine to take a portheard and scrape himselfe sitting among the ashes. And Ionah the seruant and Prophet of the most high God, when he was called to preach to Ninivie, because he refused for feare of that great citie, God mette with him, and he must be cast into the sea, and there be swallowed vp of a Whale, that so he might chastice him: and thus doth he deale with his owne seruants, to make them conformable to Christ. And further, when it pleaseth God to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as we doe as it were struggle with Gods wrath as for life and death, and can finde nothing but his indignation seizing vpon our soules, which is the most grievous and perplexed estate that any man can be in: in this case howsoeuer we cannot discern or see any hope or comfort in our selues, we must not thinke it strange, nor quite despaire of his mercie. For the sonne of God himselfe descended into hell, and death carried him captiue, and triumphed ouer him in the graue: and therefore though God seeme to be our vtter enemy, yet we must not despaire of his helpe. In diuers Psalmes we reade how Dauid was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his sinnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused Iob to crie out that the arrowes of God were within him, and the venyme thereof did drinke vp his spirite, the terrours of God did fight against him, and the griefe of his soule was as waightie as the sande of the sea, by reason whereof he saith, that the Lord did make him a marke and a butte to shoote at: and therefore when God shall thus afflict vs, either in bodie or in soule, or in both, we must not alwaies thinke that it is the wrathfull hand of the Lord that beginnes to bring vs to vtter condemnation for our sinnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased euen vnto the lowest degree of humiliation that can be, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learn of me that I am meeke and lowly.* And that we may the better doe this, we must learne to become nothing in our selues, that we may be all in all forth of our selues in Christ: we must loath and thinke as basely of our selues as possibly may be in regard of our sinnes. Christ Iesus vpon the

Psal 32.3.

Iob 6.4.

2. 16. 9. 12.

Math. 11. 29.

Psal. 12. 6.

croffe was content for our sakes, to become a worme and no man; as David saith, which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his denne; and the same minde must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must be forth of our selues in the death and bloode of Christ.

And thus much of this clause, as also of the state of Christs humiliation. Now followeth his second estate, which is his exaltation into glorie, set downe in these words, *The third day he arose againe from the dead, &c.* And of it we are first to speake in generall, then in particular according to the severall degrees thereof. In generall, the exaltation of Christ is, that glorious or happie estate, into which Christ entred after he had wrought the worke of our redemption vpon the croffe. And he was exalted according to both natures, in regard of his godhead, and also of his manhoode. The exaltation of the godhead of Christ, was the manifestation of the glorie of his godhead in the manhood. Some will peradventure demaund, how Christs godhead can be exalted, seeing it admits no alteration at all. *Answe.* In it selfe it cannot be exalted, yet beeing considered as it is ioyned with the manhoode into one person, in this respect it may be said to be exalted: and therefore, I say, the exaltation of Christs godhead is the manifestation of the glorie thereof in the manhood. For though Christ from his incarnation was both God and man, and his godhead all that time dwelt in his manhood: yet from his birth vnto his death, the same godhead did little shewe it selfe, and in the time of his suffering did as it were lie hidde vnder the vaile of his flesh as the soule doth in the bodie, when a man is sleeping, that thereby in his humane nature he might suffer the curse of the law, and accomplish the worke of redemption for vs, in the low and base estate of a seruant. But after this worke was finished, he began by degrees to make manifest the power of his godhead in his manhood. And in this respect his godhead may be said to be exalted. The exaltation of Christs humanitie stode in two things. The first, that he laide downe all the infirmities of mans nature, which he carried about him so long as he was in the state of a seruant, in that he ceased to be wearie, hungrie, thirstie, &c. Here it may be demaunded, whether the woundes and skarres remaine in the bodie of Christ now after it is glorified. *Ans.* Some thinke that they doe remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no de-

deformitie to the glorious bodie of the Lord, but are themselves also in him in some vnspcakable manner glorified. But indeede it rather seemes to be a truth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Saviour was vpon the crosse: which after his entrance into glorie he laid aside. And if it may be thought that the woundes in the hands and feete of Christ remaine to be seene, euen to the last iudgement, why may we not in the same manner thinke that the vaines of his bodie remaine emptied of their blood, because it was shedde vpon the crosse.

The second thing required in the exaltation of Christs manhood is, that both his bodie and soule were beautified and adorned with all qualities of glorie. His minde was enriched with as much knowledge and vnderstanding as can possibly befall any creature, and more in measure then all men and angels haue: and the same is to be said of the graces of the spirit in his will and affections: his bodie also was incorruptible, and it was made a shining bodie, a resemblance wherof some of his disciples saw in the mount: and it was indued with agilitie, to moue as well vward as downeward, as may appeare by the ascension of his bodie into heauen, which was not caused by constraint or by any violent motion, but by a propertie agreeing to all bodies glorified: Yet in the exaltation of Christs manhood we must remember two caueats: first, that he did neuer lay aside the essentiall properties of a true bodie: as length, breadth, thicknes, visibilitie, localitie which is to be in one place at once and no more, but keepeth all these still, because they serue for the beeing of his bodie. Secondly, we must remember that the gifts of glorie in Christs bodie are not infinite but finite; for his humane nature beeing but a creature, and therefore finite, could not receiue infinite graces and gifts of glorie. And hence it is more then manifest that the opinion of those men is false, which hold that Christs bodie glorified, is omnipotent and infinite, euery way able to doe whatsoever he will: for this is to make a creature to be the Creator.

Thus much of Christs exaltation in generall. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He rose againe the third day*: II. *He ascended into heauen*: III. *He sitteth at the right hand of God the father almightie*. In the handling of Christs resurrection, we must consider these points: I. why Christ ought to rise againe: II. the manner of his rising: III. the time when he rose: IV. the place where: V. the vses thereof. For the first, it was necessarie that Christ should rise againe, and that for three e-

speciall causes. First, that hereby he might shewe to all the people of God that hee had fully overcome death. For else, if Christ had not risen, how should we have beene perswaded in our consciences, that he had made a full and perfect satisfaction for vs: nay rather we should have reasoned thus: Christ is not risen, and therefore he hath not overcome death, but death hath overcome him. Secondly, Christ which died, was the sonne of God: therefore the author of life it selfe: and for this cause it was neither meete nor possible for him to be holden of death, but he must needs rise from death to life. Thirdly, Christs priesthoode hath two parts: one, to make satisfaction for sinne by his one onely sacrifice vpon the crosse: the other, to apply the vertue of this sacrifice vnto euery beleeuer. Now he offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore being deade must needs rise againe to performe the second part of his priesthoode, namely to apply the vertue thereof vnto all that shall truly belecue in him, and to make intercession in heauen vnto his father for vs here on earth. And thus much of the first point.

Now to come to the manner of Christs resurrection, three things are to be considered in it. The first, that Christ rose againe not as euery priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we all, yea the whole Church rose in him, and together with him. And this point not considered, wee doe not conceiue aright of Christs resurrection, neither can we reape sound comfort by it.

The second is, that Christ himselfe and no other for him, did by his owne power raise himselfe to life. This was the thing which he meant, when he saide, *Destroy this temple, and in three daies I will build it up againe:* and more plainly, *I haue (saith he) power to lay downe my life, and I haue power to take it againe.* From whence we learne diuerse instructions. First, whereas Christ raiseth himselfe from death to life, it serueth to prooue that he was not onely man, but also true God. For the bodie being dead, could not bring againe the soule and ioyne it selfe vnto the same, and make it selfe aliuie againe; neither yet the soule that is departed from the bodie,

Eph. 2. 6.

Ioh. 10. 18.

bodie, can returne againe and quicken the bodie: and therefore there was some other nature in Christ, namely his godhead, which did revnite soule and bodie together, and thereby quickned the man-hood. Secondly, if Christ giue life to himselfe being deade in the graue, then much more nowe being aliue and in heauen glorified, is he able to raise vp his members from death to life. We are all by nature euen starke deade in sinne, as the deade bodie rotten in the graue; and therefore our ductie is, to come to Christ our Lord by humble prayer, earnestly intreating him that hee would raise vs vp euery day more and more from the graue of our sinnes to newnesse of life. He can of men deade in their sinnes, make vs aliue vnto himselfe to liue in righteousnesse and true holinesse all the daies of our life.

The third thing is, that Christ rose againe with an earthquake. And this serueth to prooue that he lost nothing of his power by death, but still remained the absolute Lord and King of heauen and earth, to whome therefore the earth vnder his fete trembling doth him homage. This also prooueth vnto vs that Christ which lay deade in the graue, did raise himselfe againe by his owne almightie power. Lastly it serueth to conuince the keepers of the graue, the women which came to embalm him, and the disciples which came to the sepulchre, and would not yet beleue that he was risen againe.

But how came this earthquake? *Answer.* Saint Mathew saith, there was a great earthquake. For the Angell of the Lord descended from heauen, &c. Math. 28. 2.

This shewes that the power of angels is great, in that they can mooue and stirre the earth. Three angels destroyed Sodom and Gomorrah. An angel destroyed the first borne of Egypt in one night. In the hoast of Senacherib one angel slue in one night an hundredth fourescore and slue thousand men. Of like power is the deuill himselfe to shake the earth, and to destroy vs all, but that God of his goodnesse limits and restraines him of his libertie. Well, if one angel be able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his coming be! Not without cause, saith the holy Ghost, that the wicked at that day shall crie out, wishing the hills to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

Gen. 19. 1, 13.
Ezech. 12. 29.
2. King. 19. 35.

Mark. 4. 11.

The fourth thing is, that an Angel ministred to Christ, beeing to rise againe, in that he came to the graue and rolled away the stone, and sate vpon it. Where obserue, first how the angels of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authoritie is not included within the bonds of the earth, but extends it selfe euen to the heauens themselves and the hosts thereof, and that according to his humanitie. Vicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the angels of heauen most readily accept him as their soueraigne Lord and king: as in like maner they did in his temptation in the wilderness, and in his agonie in the garden. Secondly, that the opinion of the Papists and others, which thinke that the bodie of Christ went through the graue-stone when he rose againe, is without warrant. For the ende, no doubt, why the angel rolled away the stone was, that Christ might come forth. And indeede it is against the order of nature that one bodie should passe through an other, without corruption or alteration of either; considering that euery bodie occupies a place, and two bodies at the same instant cannot be in one proper place.

Furthermore it is said, that when the angel sate on the stone, his countenance was like lightening, and his rayment as white as snow: and this serued to shew what was the glorie of Christ himselfe. For if the seruant and minister be so glorious, then endlesse is the glorie of the lord and master himselfe. Lastly it is said, that for feare of the angel, the watchmen were astonied, and became as dead men: which teacheth vs, that what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band of souldiours to watch, least Christ should by any meanes be taken away, yet all this auaieth nothing: by an angel from heauen the scale is broken, the stone is remooued, and the watchmen at their wittes endes. And this came to passe by the prouidence of God: that after the watchmen had testified these things to the Iewes, they might at length be convicted that Christ, whome they crucified, was the Messias.

Math. 27. 52.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as S. Matthew saith, that *the graues opened, and many bodies of the Saints which slept arose, and came out of the graues, and went into the holycitie, and appeared vnto many after Christs resurrection.* And this came to passe that the Church of God might know & consider that there is a reuiuing & quickning vertue in the resurrection of Christ, wher-

by

by he is able not only to raise our dead bodies vnto life, but also when we are dead in sinne, to raise vs vp to newnesse of life. And in this very point stands a maine difference betweene the resurrection of Christ, and the resurrection of any other man. For the resurrection of Peter nothing auailes to the raising of Dauid or Paul: but Christs resurrection auailes for all that haue beleueed in him: by the very same power whereby he raised himselfe, he raiseth all his members: and therefore he is called a *quickning spirit*. And let vs marke the order obserued in rising. First Christ riseth, and then the saints after him. And this came to passe to verifie the Scripture, which saith that *Christ is the first borne of the dead*. Now he is the first borne of the dead, in that he hath this dignity and priuiledge to rise to eternall life the first of all men. It is true indeed that Lazarus and sundry others in time rose before Christ: but yet they rose to liue a mortall life, and to die againe: Christ he is the first of all that rose to life cuerlasting and to glory: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *saintes of God*, not wicked men: whereby we are put in mind that the elect children of God only are partakers of Christs resurrection. Indeed both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christs resurrection, and that to eternall glory: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this end, that besides the first death of the body, they might suffer the second death, which is the powring forth of the wrath of God vpon body and soule eternally. This difference is prooued vnto vs by that which Paul saith, *Christ is the first fruits of them that sleepe*. 2. Cor. 5. 16. Among the Iewes such as had corne fields gathered some litle quantity thereof, before they reaped the rest, and offered the same vnto God, signifying thereby that they acknowledged him to be the authour and giuer of all increase: and this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, and this being but one handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an assurance of the resurrection of all the faithfull. When a man is cast into the sea, and all his body is vnder the water, there is nothing to be looked for but present death: but if he cary his head aboue the water, there is good hope of a recovery: Christ himselfe is risen as a pledge that all the iust shall rise againe: he is the head vnto his Church, and therefore all his members must needs follow in their time. It may be detnanded what became of the

Saints

Saints that rose againe after Christs resurrection. *Answ.* Some think they died againe, but seeing they rose for this end to manifest the quickening vertue of Christs resurrection, it is aslike, that they were also glorified with Christ, and ascended with him to heauen.

Thus much of the manner of Christs resurrection. Now follows the time when he rose againe, and that is specified in the Creed, *The third day he rose againe.* Thus saith our Saviour Christ vnto the Pharisees, *As Ionas was three daies and three nights in the vubales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.* And though Christ was but one day and two pieces of two dayes in the graue: (for he was buried in the euening before the sabbath, and rose in the morning the next day after the sabbath) yet is this sufficient to verifie this saying of Christ. For if the analogie had stood in three whole dayes, then Christ should haue risen the fourth day. And it was the pleasure of God that he should lie thus long in the graue, that it might be knowen that he was thoroughly dead: and he continued no longer, that he might not in his body see corruption. Again, it is said, Christ rose againe in the end of the Sabbath, when the first day of the weeke began to dawne. And this very time must be considered as the reall beginning of the new spirituall worlde, in which we are made the sonnes of God. And as in the first day of the first world, light was commaunded to shine out of darkenesse vpon the deepes: so in the first day of this new worlde, the sonne of righteousnesse riseth and giues light to them that sit in darkenesse, and dispells the darkenesse that was vnder the old Testament. And here let vs marke the reason why the Sabbath day was changed. For the first day of the weeke, which was the day following the Jewes sabbath, is our sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therefore it is called *the Lordes day*. And it may not vnjustly be termed *Sunday*, though the name came first from the heathen, because on this day the blessed sonne of righteousnesse rose from death to life.

Let vs now in the next place proceed to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, *He died for our finnes, & rose againe for our iustificatiom.* & againe, *If Christ be not risen, then is our preaching vaine, and our faith is also vaine.* The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the dayes following. The appearances of Christ the same day he rose againe are

five.

Mat. 12. 39.

His abode in
the graue was
about 38.
houres.

Mat. 28. 1.

Apoc. 1. 10.
b Hierome.

Rom. 4. 25.

1. Cor. 15. 14.

five. And first of all early in the morning he appeared to Mary Magdalen. In this appearance diuers things are to be considered. The first, of what note and quality the party was, to whome Christ appeared. *Ans^r.* Mary Magdalen was one that had bin possessed with seuen devils, but was deliuered and became a repentant sinner, and stood by, when Christ suffered; and came with sweet odours when he was dead to embaulme him. And therefore to her is granted this prerogative, that she should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is ready & willing to receiue most miserable wretched sinners, euen such as haue betwixt vassals and bondslaves of the deuill, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with devils, as Mary was: but let all those that liue in ignorance, and by reason thereof liue in sinne without repentance, know this; that their case is a thousand times worse then Mary Magdalens was. For what is an impenitent sinner? Surdly nothing els but the castle and hold of the deuill, both in body and soule. For looke as a captaine that hath taken some hold or sketse, doth rule and gouerne all therein, and disposeth it at his will and pleasure: euen so it is with all blind and impenitent sinners not one deuill alone, but euery legions of devils possesse them, and rule their hearts: and therefore howsoeuer they may sooth themselves and say, all is well, for God is mercifull; yet their case is faine worse then Mariys was. Now then, woulde any be freed from this fearefull bondage? let them learne of Mary Magdalen to follow Christ, and to seeke vnto him, and then albeit the deuill and all his angels possesse their hearts, yet Christ being the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to Mary. *Ans^r.* He said, *Touch me not: for I am not yet ascended to my father.* Mary no doubt was glad to see Christ, and therefore looked to haue conuersed as familiarly with him as shee was wont before his death; but hee forbids her to touch him; that is, not to looke to enioy his corporall presence as before, but rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his father. For this cause when he appeared to his disciples, he stayed not long with them at any time, but onely to manifest himselfe vnto them; thereby to proue the certainty of his resurrection. This prohibition shewes first of all that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and lineaments. Secondly, it overthroweth the popists crucifixes; and all the carued and token images of Christ, wherein the Papists worship him. For corporall presence is not
now

2. Cor. 5. 19.

now required: therefore spirituall worship onely must be giuen vnto him. Thirdly it ouerthrowes the reall presence of Christ in the Sacrament. Many are of mind that they can not receiue Christ, except they eate and drinke his body and blood corporally: but it is not much matter whether we touch him with the bodily hand or no: so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ: so must we on the contrary labour for the spirituall hand of faith, which may reach vp it selfe to heauen, and there lay hold on him. This is the very thing which Christ insinuateth vnto Mary in saying, *Touch me not.* And S. Paul saith, *Henceforth knowe wee no man after the flesh, yea though wee had knowen Christ after the flesh, yet now knowe wee him no more,* that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Christ, he is a new creature:* and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

Mat. 28. 9.

The second appearance was to Mary Magdalen and to the other Mary, as they were going from the graue to tell his disciples: at which time, Christ meeteth them, and bids them go tell his brethren that he is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to check them for their vnbeliefe. For these women forsooke him not at his death, but stood by and saw him suffer, and when he was buried they came to embaulme him: but all this while what became of Christs disciples? Surely Peter denyed him, and all the rest fled away, euen Iames and Iohn the sonnes of thunder, saue that Iohn stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them to publish that to them which they by their calling ought aboue all other to haue published. Secondly this teacheth, that whereas Christ buildeth his kingdome and publisheth his Gospell by Apostles, Euangelists, Pastours, teachers, he can if it so please him, perfourme the same by other meanes. In this his second appearance, he vsed weake and silly women to publish his resurrection, and thereby shewes that he is not bound to the ordinary meanes, which now he useth. Thirdly, he sent them to his disciples, to shew, that howsoeuer they had dealt vnfaithfully with him by forsaking him and denying him, yet he had not quite forsaken them, but if they would repent and beleue, he would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying, *Go and tell my brethren.* This teacheth vs a good lesson, that howsoeuer our sinnes past are to humble vs in regard of our selues, yet must they not cut vs off or dismay vs from seeking

king to Christ; yea euen then when we are laden with the burden of them, we must come vnto him, and he will ease vs. Fourthly, whereas silly women are sent to teach Christes disciples, which were schollers brought vp in his owne schoole, we are admonished, that superiority in place and calling, must not hinder vs sometime to heare & to be taught of our inferiours. Job saith, he neuer refused the counsell of his seruant: and Naaman the Syrian obeyed the counsell of a silly maid which aduised him to go to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bene with the Prophet, he obeyed the counsell of his seruant, that perswaded him to doe all the Prophet had saide: *Wash and be cleane.*

Now after that the women are come to the disciples and make relation of Christs resurrection, the text saith, *Their words seemed as fained things vnto them, neither beleewed they them.* Hence we learne two things: the first, that men of themselves can not beleewe the doctrine of Christian religion: it is a hard matter for a man to beleewe sundry things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dreame: and the resurrection of Christ euen to Christs owne disciples seemed a fained thing. The second, that it is an hard thing truly and vnfainedly to beleewe the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet dull are they to beleewe it. This confuteth and condemnerh our carnall gospellers, that make it the lightest & easiest thing that can be to beleewe in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of Gods mercy: whereas indeede they are deceiued and haue no faith at all, but blind presumption.

The third appearance was on this manner. As two of Christs disciples were going from Ierusalem to *Emmans* about threescore furlongs, and talked together of all the things that were done, Iesus drew neare and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, and prooued out of the scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, & their eyes were opened, and they knew him by breaking of bread: but he was taken out of their sight. In this notable appearance we may obserue these foure points. The first, that Christ held their eyes that they could not know him: they saw a man indeed, but who he was, they could not tell. By this it is more then manifest, that the vse of our outward senses, as seeing,

Luk. 3. 15.

ing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; and therefore euen in these things we must acknowledge the continuall goodnesse of God. Now if one man can not so much as discern another but by the blessing of Christ, then shall we neuer be able to discern the way of life from the way of death without him: & therefore we must pray vnto God that he would giue vs his holy spirit to enlighten the eyes of our vnderstanding, whereby we may be able to see and know the way that leadeth vnto life, and also to walke in the same. The second, that as Christ was in expounding the scriptures vnto them their hearts burned within them. By this we learne, that howsoeuer the ministers of God publish the Gospel to the outward eares of men: yet is it the proper worke of Christ alone to touch and inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness and true holines: it he onely that baptizeth with the holy Ghost and with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but, alas, the ordinarie practise is flat contrarie; mens eyes are droulie and heauie, and their hearts dead & frozen within the: & that is the cause why after much teaching there followes but little profit.

The third thing is, that Christ did eate with the two disciples and was knowne of them in breaking of bread. It is very like that our Saviour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like maner we must by blessing our meates and drinckes distinguish out selues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many beeing silent themselues doe make their children to giue thanks, and to blesse their meates. And indeede it is a commendable thing if it be done sometimes to nurture the childe, but for men to disburden themselues wholly of this dutie is a fault. And it is a shame, that, that mouth which openeth it self to receiue the good creatures of god, should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating and drinking, let vs shew our selues followers of Christ, that as by blessing the same he was knowne from all other; so we may also hereby distinguish our selues from the profane and wicked of this world. Otherwise what difference shall there be betweene vs and the very hogge that eates mast on the ground, but neuer looks vp to the tree from whence it falls. And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eate meate with them; so let vs suffer Christ to be our guest, and let vs entertaine him in his members, and no doubt

doubt he will blesse vs, and withall reueale himselfe vnto vs. The fourth thing is, that hauing eaten, he is taken out of their sight. And this came to passe not because the bodie of Christ became spirituall, but because either he held their eyes as before, or he departed with celeritie and speede according to the properties of a bodie glorified.

The fourth appearance of Christ was to Peter alone, mentioned onely by S. Paul, *He was seene of Cephas.*

1. Cor. 15. 5.

The fifth appearance was to all the disciples together saue Thomas.

Ioh. 20. 19.

In it we must consider three things, which are all effectuell arguments to prooue Christs resurrection. The first, that he came and stode in the midst among them, the dores being shut. Now it may be demanded, how this could be. *Answw.* The Papists say, his bodie was glorified and so passed through the dore, but (as I haue said) it is against the nature of a bodie, that one should passe through an other, as heate doth through a peece of yron, both bodies remaining entire and sound: therefore we may rather thinke, that whereas Christ came in, when the dores were shut; it was either, because by his mightie power he caused the dores to giue place, the disciples not knowing how: or else because he altered the very substance of the dores, that his bodie might passe through, as he thickened the waters to carrie his bodie when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became plyable vnto his commaundement, then much more ought we to carrie our hearts conformable and pliant to the will of our Lord Iesus in all his commaundements. The second point is, that when as the disciples thought Christ to haue beene a spirit, he to prooue the truth of his manhoode, sheweth vnto them his hands and his feete, and the wound in his side, and calls for meate, and eates it among them. But it may be asked how this could be, considering that a glorified bodie hath no blemish, and needes not to eate, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more was it true in Christ. *Answw.* True it is, a glorified bodie hath no blemishes, but our Sauour Christ had not yet entred into the fulnesse of his glorie. If he had beene fully glorified, he could not so sensibly and plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content after his entrance into glorie still to retaine in his bodie some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laide aside: he is also content to eate, not for neede, but to prooue that his bodie was not a body in shew but a true body. This teacheth vs two lessons: I if Christ for

our

1. Cor. 9. 19.

out good and comfort be content to retaine these ignominious blemishes, then answerably every one of vs must as good followers of Christ referre the workes of our callings to the good of others, as Paul saith, *Hee was free from all men, yet hee was content to become all things unto all men, that by all meanes hee might winne the more.* Secondly we learne, that for the good of our neighbour, and for the maintaining of loue and charity, we must be content to yeeld from our owne right, as in this place our Saviour Christ yeelds of his owne glory for the good of his Church.

The third point is, that he then gaue the disciples their Apostolicall commissions, saying, *Goe and teach all nations*: of which, three points are to be considered: the first, to whome it is giuen. *Answer.* To them all, as well to one as to another, and not to Peter onely. And this overthrowes the fond and forged opinions of the Papists concerning Peters supremacy. If his calling had bene aboue the rest, then he should haue had a speciall commission aboue the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit: for whome he appointeth to publish his will and word, them he furnisheth with sufficient gifts of his holy spirit to discharge that great function: and therefore it is a defect, that any are set apart to be ministers of the gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdom, and the spirit of prophesie in some measure. The third point is, that in conferring of his spirit he useth an outward signe, for the text saith, *He breathed on them, and said, receive the Holy ghost.* The reasons hereof may be these. First when God created Adam and put into him a liuing soule, it is said, *he breathed in his face.* And so our Saviour Christ in giuing vnto his disciples the Holy Ghost, doth the same, to shewe vnto them, that the same person that giueth life, giueth grace: and also to signifie vnto them that being to send them ouer all the world to preach his gospell, he was as it were to make a second creatiō of man, by renewing the image of God in him which he had lost by the fall of Adam. Again he breathed on them in giuing his spirit, to put them in mind that their preaching of the gospell could not be effectuell in the hearts of their hearers, before the Lord doth breath into them his spirit, and thereby drawe them to beleue: and therefore the spouse of Christ desireth the Lord *to send forth his north and south winde to blow on her garden, that the spices thereof may flowe out.* This garden is the Church of God, which desireth Christ to comfort her, and to powre out the graces of his spirit on her, that the people of God which are the

Cant. 4. 16.

hearts

hearts and trees of righteousness, may bring forth sweet spices whose fruit may be for meate and their leaues for medicines.

Thus much for the fine appearances of Christ the same day he rose againe: Now follow the rest of his appearances which were in the forty daies following, which are in number sixe. The first is mentioned by S. Iohn in these words, *Eight dayes after when the disciples were within, and Thomas with them, came Iesus when the doores were shut, and stood in the midst of them, and said Peace be vnto you.* In it we must consider two things: I. the occasion thereof. II. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas his absence, they told him that they had seene the Lord: but he made answer, *Except I see in his body the print of his nailes, and put mine hand into his side I will not beleue.* Now eight dayes after, our Saviour Christ appeared againe vnto all the disciples, especially for the curing of Thomas his vnbeleefe, which was no small sinne, considering it containes in it three great sinnes. The first is blindnes of mind, for he had bene a hearer of our Saviour Christ a long time, and had bene instructed touching the resurrection diuers times: he was also with Christ and saw him when he raised Lazarus, and had seene, or at least wise had heard the miracles which he did: and also he had heard all the disciples say that they had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Saviour Christ went to raise Lazarus that was dead, Thomas spake very confidently to him and said, *Let vs go, for we may die with him.* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof he will not acknowledge it or yeeld vnto it. The third is wilfulnesse: for when the disciples told him that they had seene the Lord, he said flatly, that vnlesse he saw in his hands the print of the nailes, he would not beleue, and that which is worse then all this, he continued eight daies in this wilful mind. Now in this exceeding measure of vnbeleefe in Thomas; any man, euen he that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnes and vntowardnes to any good thing, in so much that we may truly say with Dauid, *Lord, what is man, that thou forgettest him.* And if such measure of vnbeleefe was in such men, as the disciples were, then we may assure our selues, that it doth much more exceed in the common professours of religion in these daies, let them protest to the contrary what they will.

Now the cause of his vnbeleefe was this: he makes a law to him selfe that he will see and feele or else he will not beleue: but this is flat against

the nature of faith which consisteth neither in seeing nor feeling. Indeed in things naturall a man must first haue experience in seeing and feeling, and then belecue; but it is contrary in diuinity: a man must first haue faith and belecue, and then comes experience after ward. But Thomas hauing not learned this, doth overshoot himselfe: and herein also many deceiue themselues, which thinke they haue no faith because they haue no feeling. For the chiefeest feeling that we must haue in this life, must be the feeling of our sinnes and the miseries of this life: and though we haue no other feeling at all, yet we must not therefore cease to belecue.

Ioh. 20. 27.

In Christs dealing with Thomas we may consider three actions. The first, that he speaks to Thomas alone, and answers him according to the very words which he had spoken of him in his absence, and that worde for worde. And by this he laboured to overthrow his vnbeleefe, and to conuince him, that being absent he knew what he spake. And by this we learne, that though we want the bodily presence of Christ hee being now in heauen, yet he knoweth well what we say, and if neede were could repeate all our sayings word by word: and if it were not so, how could it be true that we must giue an account of euery idle word. Now this must reach vs, to looke that our speech be gratipus according to the rule of Gods holy word. Secondly this must make vs willing, and ready to direct our prayers to Christ, considering he knoweth what wee pray for, and heareth euery word we speake. The second action is, that Christ condescends to Thomas, and giues him liberty to feele the print of the nailes, and to put his finger into his side. He might haue reiected Thomas for his wilfulness, yet to helpe his vnbeleefe, he yeeldeth vnto his weaknesse. This sheweth, that Christ is most compassionate to all those that vnfaignedly repent them of their sinnes and cleaue vnto him although they doe it laden with manifold wants. David saith, that the Lord hath compasjion on all them that feare him, as a father hath compasjion on his children: and he addes the reason, *For he knoweth of what we are made.* And the Prophet Esai, *He will not breake the bruised reede, and smoking flaxe he will not quench.* When a child is very sick in so much that it casteth vp all the meate which it taketh, the mother will not be offended thereat but rather pity it. Now our Saviour Christ is ten thousand times more mercifull to them that belecue in him, then any mother is or can be. The third action is, that when Thomas had seene and felt the wounds, Christ reuiued his faith; whercupon he brake forth and said, *My Lord and my God.* In which words he doth most notably bewraye his blindnesse and vnbeleefe: and as a fire that hath bin smothered, so doth

Psal. 103. 13.

Isai. 42. 3.

Ioh. 20. 28.

his

his faith burst forth and shew it selfe. And in this example of Thomas we may see the state of Gods people in this life. First, God giueth them faith, yet afterward for a time he doth as it were, hide the same in some corner of their hearts, so as they haue no feeling thereof, but thinke themselves to be void of all grace: and this he doth for no other end but to humble them: and yet againe after all this, the first grace is further renewed and re-mued. Thus dealt the Lord with David and Salomon (for whereas he was a pen-man of Scripture, and therefore an holy man of God, we may not thinke that he was wholly forsaken) with Peter, and in this place with Thomas. And the experience of this shall euery seruant of God find in himselfe.

The second appearance of Christ was to seuen of the disciples as they went on fishing, in which he giues three testimonies of his godhead, & that by death his power was nothing diminished. The first, that when the disciples had fished all night and caught nothing, afterward by his direction they catch fish in abundance, and that presently. This teacheth vs, that Christ is a soueraigne Lord ouer all creatures, and hath the disposing of them in his owne hands: and that if good successe follow not when men are painefull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish: yet before this can be, they must labour all night in vaine. Ioseph must be made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no sunne nor light, to prepare him to that honour. And Datid must be king ouer Israel, but the Lorde will first prepare him hereunto by raising vp Saul to persecute him. Therefore when God sendeth any hinderances vnto vs in our callings, we must not despaire nor be discouraged, for they are the meanes whereby God maketh vs fite to receiue greater blessings at his hands either in this life or in the life to come. The second is, that the net was vnbroke, though it had in it great fishes to the number of an hundred fifty three. The third, that when the disciples came to land, they saw hote coles and fish laid thereon and bread. Now some may aske, whence was this foode? *Answer.* The same Lorde that was able to provide a Whale to swallow vp Ionas, and so to saue him: and he that was able to provide a fish for Peters angle with a peece of twenty pence in the mouth: and to make a little bread and a few fishes to feed so many thousands in the wilderness: the same also doeth of himselfe prouide breade and fishes for his disciples. This teacheth vs, that not onely the blessing, but also the very hauing of meate,

drinke, apparell is from Christ: and hereupon all states of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we sit downe to eate and drinke, this must put vs in mind that we are the guests of Christ him selfe: our tooode which we haue comes of his meere gift: and he it is, that entertaines vs, if wee could see it. And for this cause we must soberly and with great reuerence in feare and trembling vse all gods creatures as in his presence. And when we eate and drinke, we must alwayes looke that all our speech be such as may beecome the guests of our Lord and Sauour Iesus Christ. Vsu- ally the practise of men is farre otherwise; for in feasting many take li- berty to surfett, and to be drunke, to sweare, and to blasphemc: but if we serue the Lord, let vs remember whose guests we are, and who is our entertainer; and so behaue our selues as being in his presence, that all our actions and words may tend to his glory.

1. Cor. 15. 7.

The third appearance was to Iames, as Saint Paul recordeth, although the same be not mentioned in any of the Euangelists.

Mar. 28. 16.

The fourth was to all his disciples in a mountaine, whither he had ap- pointed them to come.

Actes. 1. 12.

The fift and last appearance was in the mount of Oliues, when he as- cended into heauen. Of these three last appearances because the holy ghost hath only mentioned them, I omit to speake, and with the repea- ting of them, I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses thereof are of three sorts: I. angels. II. women that came to the graue to embaulme him: III. Christs owne disciples who did publish and preach the same, according as they had scene and hearde of our Sauour Christ: and of these likewise I omit to speake, be- cause there is not any speiall thing mentioned of them by the Euan- gelists.

Rom. 1. 4.

Psa. 2. 7.

Now follow the vses, which are twofold: some respect Christ, & some respect our selues. Vses which concerne Christ are three: I. whereas Christ Iesus being starke dead rose againe to life by his owne power, it serueth to prooue vnto vs that he was the sonne of God. Thus Paul speaking of Christ saith, that he was *declare a mightily to be the sonne of God touching the spirit of sanctification by the resurrection from the dead.* And by the mouth of Dauid God said, *Thou art my sonne, this day I have begot thee.* Which place must be vnderstood not so much of the eternall genera- tion of Christ before all worlds, as of the manifestation therof in time after this maner. *This day*, that is, at the time of thine incarnation; but espe- cially

dially at the day of thy resurrection, *hane I begotten thee*, that is, I have made manifest that thou art my sonne: so is this place expounded by S. Paul in the Acts. Secondly Christs rising from death by his owne power, prooves vnto vs evidently, that he is Lord ouer all things that are: & this vñc S. Paul makes hereof, for saith he, *Christ therefore died that he might be Lorde both of the dead and of the quicke*. And indeed whereas he rose againe on this manner, he did hereby shewe himselfe most plainly to be a mighty prince ouer the graue, death, hell; and condemnation, and one that had all-sufficient power to ouercome them. Thirdly it prooves vnto vs, that he was a perfect priest, and that his death and passion was a perfect satisfaction to the iustice of god for the sinnes of mankind. For whereas Christ died, he died for our sinnes: now if he had not fully satisfied for them all (though there had remained but one sin for which he had made no satisfaction) he had not risen againe: but death which came into the world by sinne, and is strengthened by it, would haue held him in bondage: and therefore, whereas he rose againe, it is more then manifest, that he hath made so full a satisfaction that the merite thereof doth and shall countervaille the iustice of God for all our offences. To this purpose Paul saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes*, that is, Christ had not satisfied for your sinnes, or at least you could not possibly haue knowen that he had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues are of two sorts: comforts to the children of God, and duties that are to be learned and practised of vs all. The comforts are especially three. First Christs resurrection serueth for the iustification of all that belecue in him, euen before God the father: as Paul saith, *Christ was giuen to death for our sinnes, and is risen againe for our iustification*: which words haue this meaning: when Christ dyed, we must not consider him as a priuate man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death he bare our sinnes and suffered all that we should haue suffered in our owne persons for euer, and the guilt of our offences was laide vpon him: and therefore Esai saith: *he was numbred among the wicked*. Now in his rising againe he freed and disburdened himselfe not from any sinnes of his owne, because he was without sinne, but from the guilt and punishment of our sinnes imputed vnto him. And hence it comesto passe that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleueing haue their owne sinnes not imputed unto them, and his righteousness imputed.

1. Pet. 1. 3.

Rom. 6. 3.

Secondly the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as S. Peter saith, *wee are regenerate to a lively hope by the resurrection of Iesus Christ from the dead.* And S. Paul, *wee are then (saith he) buried with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of his father, so wee also should walke in newnesse of life. For if wee be grafted with him to the similitude of his death, we shall be also to the similitude of his resurrection.* Which words import thus much, that as Christ by the power of his owne godhead, freed his manhood from death and from the guilt of our sinnes; so doth he free those that are knit vnto him by the bond of one spirite, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall body, the head is the fountaine of all the senses and of motion: and therefore by sundry nerues disperfed through the body, the power of moouing and of sense is deriued euen to the least parts; so as the hands and the feete mooue by means of that power which comes from the head: and so it is in the spirituall body of Christ, namely the Church: he is the head and the fountaine of life, and therefore he conveyeth spirituall life to euery one of his members: and that very power of his godhead, wherby he raised vp himselfe, when he was dead, he conueyeth from himselfe to his members, & thereby raiseth them vp from the death of sinne to newnesse of life. And look as in a perfect body, when the head hath sense and motion, the hand that is of the same body hath also sense and motion conuenient for it: So likewise Christ being the resurrection and the life; as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion, whereby it is raised vp from sinne and liueth vnto God. For the better conceiuing of this, we must consider two things: the outward means of this spirituall life, and the measure of it. For the meanes, if wee will haue common water we must go to the well: and if we would haue water of life, we must go vnto Christ, who saith, *If any man thirst, let him come vnto me and drinke.* Now this well of the water of life is very deep and we haue nothing to draw with, therefore we must haue our pipes and conduits to conuey the same vnto vs, which are the worde of God preached, and the administration of the sacraments. Christ saith, *The dead shall heare the voice of the sonne of God, and they that heare it, shall live;* where, by the *dead* is meant, not the deade in the grane, but those that are dead in sinne. And againe Christ saith, the words which *I speake are spirit and life,* because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when he raised vp

dead

Ioh. 7. 37.

Ioh. 5. 25.

Ioh. 6. 63.

dead men did onely speake the worde and they were made alieue: and at the day of iudgement by his very voice, when the trumpe shall blow, all that are dead shall rise againe. So it is in the first resurrection: they that are dead in their sinnes, at his voice uttered in the ministry of the worde shall rise againe. To go further, Christ raised three from the dead. Iairus daughter newly dead: the widowes sonne dead and wound vp and lying on the hearse; Lazarus dead and buried and stinking in the graue; and all this he did by his very voice: so also by the preaching of his word, hee raiseth all sorts of sinners, euen such as haue lien long in their sinnes as rotting and stinking carrion. The Sacraments also are the pipes and conduits whereby God conueyeth grace into the heart, if they be rightly vsed, that is, if they be receiued in vnfeigned repentance for all our sinnes, and with a true and liuely faith in Christ for the pardon of the same sinnes. And so, I take it, they are compared to flagons of wine, which reuiue the Church being sicke and fallen into a sowne. As for the measure of life deriued from Christ, it is but small in this life and giuen by little and little, as Ose saith, *The Lord hath spoiled vs, and hee will heale vs, he hath wounded vs and hee will bind vs up. After two daies he will reuiue vs, and in the third he will raise vs up, and we shall liue in his sight.* The prophet Ezechiel in a vision is caried into the midst of a field, full of dead bones, and he is caused to prophecy ouer them, and say, *O ye dry bones, heare the word of the Lord: at the first there was a shaking, and the bones came together bone to bone, and then sinewes and flesh grew vpon them, and vpon the flesh grew a skinne. Then hee prophesied vnto the windes the second time, and they liued and stood vpon their feete, for the breath came vpon them, and they were an exceeding great army of men.* Hereby is signified not only the state of the Iewes after their captivity, but in them the state of the whole Church of God. For these temporall deliuerances signified further a spirituall deliuerance. And we may here see most plainly, that God worketh in the hearts of his children the gifts and graces of regeneration by little and little. First he giueth no more then flesh, sinewes, and skinne: then after he giueth them further graces of his spiritte, which quickeneth them and maketh them alieue vnto God. The same also we may see in the vision of the waters that ranne out of the Temple: First, a man must wade to the ankles, then after to the knees, and so to the loines: then after the waters grow to a riuer that can not be passed ouer: and so the Lord conueyeth his graces by little and little, till at the last men haue a full measure thereof.

Cant. 2. 4.

Ose. 6. 1, 2.

Eze. 37. 4, 7, 8.

Eze. 47. 3, 4, 5.

Thirdly the resurrection of Christ serues as an argument to proue vnto

Rom. 8.11.

vs our resurrection at the day of iudgement. Paul saith, *If the spirite of Christ that raised vp Iesus from the dead dwell in you: hee that raised Christ from the dead, shall also quicken your mortall bodies.* Some will say, that this is no benefite, for all must rise againe, as well the wicked as the godly. *Answw.* True indeed: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as he is a saviour, but as he is a iudge to condemne them: For God had saide to Adam; at what time he should eate of the forbidden fruite, he should die the death; meaning a double death, both the first and the second death. Now then the vngodly rise againe that God may inflict vpon them the punishment of the second death, which is the reward of sinne, that so Gods iustice may be satisfied: but the godly rise againe by the power of Christ their head and redeemer, who raiseth them vp that they may be partakers of the benefite of his death, which is to enioy both in body and soule the kingdome of heauen, which he hath so dearly bought for them.

Rom. 6.4.

Thus much for the comforts: Now follow the duties, and they are also three. First as Christ Iesus when he was dead rose againe from death to life by his owne power, so we by his grace, in imitation of Christ, must endeaour our selues to rise vp from all our sinnes both originall and actual vnto newnesse of life. This is worthily set downe by the Apostle, saying, *we are buried by baptisme into his death, that as Christ was raised vp from the dead by the glorie of the father, so wee also should walke in newnesse of life:* and therefore we must endeaour our selues to shewe the same power to be in vs every day, by rising vp from our owne personall sinnes to a reformed life. This ought to be remembered of vs, because howsoeuer many heare and know this point, yet very few doe practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there be also many living men, which are almost in the same case. The ministers of God may cry vnto them daily, and iterate the same thing a thousand times, and tell them that they must rise vp from their sinnes and lead a new life, but they heare no more then the dead carrosse that lieth in the graue. Indeed men heare with their outward eares, but they are so farre from practising this duty, that many iudge it to be a matter of reproch and ignominy. And those which make any conscience of this duty, how they are laden with nicknames and taunts, who knoweth not? I neede not to rehearse them: so odious a thing now a daies is the rising from sinne to newnes of life. Sound a trumpet in a dead mans

mans cares, he stirres not: & let vs crie for amendment of life till breath go out of our bodies, no man almost saith, What haue I done? And for this cause vndoubtedly, if it were not for conscience of that dutie which men owe vnto God, we should haue but fewe ministers in England. For it is the ioy of a minister to see the vnsained conuersion of his people: whereas, alas, men generally lie snorting in their corruptions, and rather goe forward in them still, then come to any amendment: such is the wonderfull hardnes that hath possessed the hearts of most men. He which hath but halfe an eye may see this to be true. Oh! how exceeds Atheisme in all places, contempt of Gods worship, profanation of the Sabbath: the whordomes and fornications, the crueltie and oppression of this age, crie to heauen for vengeance. By these and such like sinnes the world crucifies Christ againe. For looke as Pilates souldiers with the wicked Iewes tooke Christ and stripped him of his garments, buffeted him, and slue him; so vngodly men by their wicked behauiour strippe him of all honour, and slay him againe. If an infidel should come among vs, and yeelede himselfe to be of our religion, after he had seene the behauiour of men, he would peradventure leaue all religion: for he might say, surely it seemes this God whome these men worship, is not the true God, but a god of licentious liberty. And that which is more, whereas at all times we ought to shew our selues new creatures, & to walke worthie of our Sauiour & redeemer, and therefore also ought to rise out of our sinnes, and to liue in righteousness and true holines, yet we for the most part goe on still forward in sinne, and euery day goe deeper then other to helward. This hath beene heretofore the common practise, but let vs now learne after the example of Christ, beeing quickned and reuiued by his grace, to endeavour our selues especially to come out of the graue of sinne, and learne to make conscience of euery bad action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue libertie to any to liue licentiously: for *he that is free, is yet seruant vnto Christ*, as Paul saith: and therefore we must not enterprize any thing but that which may be a worke of some good dutie vnto God: to which ende the Apostle saith, *Awake thou that sleepest, and stand up from the dead, and Christ shall giue thee life*. If this will not mooue vs, yet let the iudgements of God draw vs herto, *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power*: where mention is made of a double death: the first is the separation of soule and bodie, the second is the eternall condemnation of soule and bodie in hell fire. Would we now escape the

2. Cor. 7. 22.

Eph. 5. 14.

Rev. 20. 6.

the second death after this life? we must then labour in this life to be partakers of the first resurrection, & that on this manner: Look what sinnes we haue liued in heretofore, we must endeaour to come out of them all, and lead a better life according to all the commandements of God. But if it be so that ye will haue no care of your owne soules, goe on hardly to your owne perill, and so ye shall be sure to entertaine the second death, which is eternall damnation.

Phil. 3.10.

Secondly, we are taught by the example of S. Paul to labour about all things, *to know Christ & the vertue of his resurrection.* And this we shall doe, when we can say by experience, that our hearts are not content with a formall and drowisie profession of religion, but that we feele the same power of Christ whereby he raised vp himselfe from death to life, to be effectually and powerfull in vs, to worke in our hearts a conuersion from all our sinnes, wherein we haue lien dead, to newnesse of life; with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we must meditate therein, and pray vnto God, not onely publickely but priuately also, intreating him that he would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue lien dead so long. And in so doing, the Lord of his mercie, according as he hath promised, will send his spirit of grace into our hearts to worke in vs an inward sence and feeling of the vertue of Christs resurrection. So dealt he with the two disciples that were going to Emmaus; they were occupied in the meditation of Christ his death and passion; and whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirit as made their hearts to burne within them. And Paul praith for the Ephesians, that God would inlighten their eyes, that they might see and feele in themselves the exceeding greatnes of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

Eph. 1.19.

Col. 3.1.

Thirdly, as Saint Paul saith, *if we be risen with Christ, then we must seeke the things that are aboue.* But how and by what meanes can we rise with Christ, seeing we did not die with him? *Ans.* We rise with Christ thus. The burgesse of a town in the parliamen house beareth the person of the whole towne, and whatsoeuer he saith, that the whole towne saith, and whatsoeuer is done to him, is also done to all the towne: so Christ vpon the crosse stode in our place, and bare our person; and what he suffered, we suffered; and when he died, all the faithfull died in him: and so likewise as he is risen againe, so are all the faithfull risen in him.

him. The consideration whereof doth teach vs, that we must not haue our hearts wedded to this world. We may vse the things of this life, but yet so as though we vsed them not. For all our loue and care must be for things aboue, and specially we must seeke the kingdome of God and his righteousness, peace of conscience, and ioy in the holy Ghost. We must therefore sue for the pardon of sinne, for reconciliation to God in Christ, and for sanctification. These are the pretious pearles which we must seeke, and when we haue found them, we must sell all that we haue to buie them; and hauing bought them, we must keepe them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Now followeth the second in these words, *He ascended into heauen*; in the handling whereof we are to consider these speciall points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fourtie daies after his resurrection, when he had taught his disciples the things which appertaine to the kingdome of God. And this shewes that he is a most faithfull King ouer his Church, procuring the good thereof. And therefore Esay saith, *The government is on his shoulder*; and the Apostle saith, he was more faithfull in all the house of God, then Moses was. Hence we gather that whereas the Apostles changed the Sabbath from the seventh day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension; and likewise in that they planted Churches and appointed teachers and meet ouerseers for the guiding and instruction hereof, we may resolue our selues that Christ prescribed the same vnto them before his ascension; and for these and such like causes did he ascend no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shall call them out of this world. They must haue care not onely that their families be well gouerned while they liue; but also, that after their death; peace, loue, and good order may be continued in their posteritie. And therefore the Prophet Esay is sent to Ezechias King of Iudah, to bid him *set his house in order; for he must die*, signifying that it is the dutie of a good master of a familie, to haue care not onely for the gouernement of his house while he is aliue, but also that it may be well gouerned when he is dead. The same also must be practised of Gods ministers: a part of whose fidelitie is this, that they haue not onely

2. Pet. 1. 15.

Luk. 24. 50.
& 19. 39.
A.C. 1. 12.

onely a care to feede their particular flocks while they are alive, but also that they further provide for the people after their departure, as much as they can. Example whereof we haue in Peter, who saith, *I will endeavour abouaies that ye may be able also to haue remembrance of these things after my departure.*

The place of Christs ascension was, the mount of Oliues neere Bethanie: and it was the same place from whence Christ went to Ierusalem to be crucified. One place serueth to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring sicknesses, as the dead palsie and such like; wherein they are faine to lie many yeares without hope of cure, whereupon their beddes which should be vnto them places of rest and ease, are but places of woe and miserie. Yet may these men hence haue great comfort, if they can make good vse of their sicknesses: for the beddes whereon they suffer so much torment, shall be places from whence they shall passe to ioy and happines. Againe, there be many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shall be Bethanies vnto them: although they be places of bondage, yet God will at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conscience, is banished out of his countrey, and is faine to liue in a strange place among a people to whom he is vnknown: but let him vse it well: for though it be a place of griefe for a time, as Bethanie was to Christ when he went to suffer, yet God will make it one day to be his passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the manner of Christs ascension: and it containeth three points. The first, that Christ beeing now to ascend, lifts vp his hands and blessed his disciples. In the Scripture are mentioned diuers kinds of blessings. The first when one man praiceth to God for a blessing vpon an other: and this blessing doe Kings and princes bestow vpon their subiects, and parents on their children: and for this cause children are well taught to aske their fathers and mothers blessing, that they may pray to God to blesse them. There is an other kind of blessing, when a man doth not onely pray for a blessing, but also pronounceth it. This did the priests in the old Testament: and thus Melchisedeck when he mette Abraham blessed him, saying, *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinarie dutie of the priests, prescribed by

God

Luk. 24. 50.

Gen. 14. 19.

God himselfe: and therefore the very forme of words which they vsed is set downe after this manner, *The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee, &c.* The third kind of blessing is, when a man doth not onely pray to God, and pronounce blessing, but by the spirit of prophcie doth toretell a particular blessing vpon any. Thus Isaac blessed Isaac and Esau, particularly foretelling both their estates. And Jacob blessed the twelue Patriarks by the same spirit, foretelling them what should befall them many hundred yeares after. Now our Saviour Christ did not blesse his disciples any of these three waies: and therefore there remaineth a fourth kinde of blessing which he vsed, and that was after this manner. Christ in blessing his disciples did not onely pronounce or toretell a blessing that should come to his disciples, but did conferre and giue the same vnto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that God the father hath blessed vs in all spirituall blessings in Christ. Hence we learne, first that all those which denie themselves and flie to Christ, and put their affiance in him, shall be freed from the curse of the law, and from the wrath of God, due vnto them for their sinnes, whatsoever they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *We beate you, we beate all men speake vrell of you:* as if he should say, then you want the blessing of God. And we must remember, that when men shall curse vs for doing our dutie, euen then the blessing of God shall be vpon vs: and the curse causeles shall not hurt. And God saith to Abraham, *he will curse them that curse him.* Thirdly, we learne that no witchcraft, nor sorcery, (which often are don with cursing) shall be able to hurt vs. For look where Christ will blesse, there all the deuills in hell can neuer fasten a curse. This is found true by experience. For when Balaam the wizzard should haue cursed the people of Israel, and had assaied to doe it many waies, but could not: at length he said, *there is no sorcerie against Iacob, nor soothsaying against Israel.* This is a notable comfort to the people of God, that witches and forcerers, doe what they can, shall neuer be able to hurt them. It may be, that their badde practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants either in this life or the life to come.

The second point is, that Christ went apart from his disciples, and ascended vpward toward heauen in their sight. For the right vnderstanding of this, sundrie speciall points must be obtained. The first, that the rising vp of his bodie was principally by the mightie power of his god-head,

Num. 6. 22.

Gen. 49.

Eph. 1. 3.

Gen. 12. 3.

Num. 23. 23.

^a The english translation being otherwise here seemes to faile.

Math. 28. 10.

*Vide Thom.
contra Gent.
lib. 4. c. 49.*

A& 1. 9.

Exod. 19. 9.

head, and partly by the supernaturall properie of a glorified bodie, which is to mooue as well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his disciples. The fourth, that he went locally, by chaunging his place and going from earth to heauen, so as he is no more on earth bodily, as we are now on earth. It may be objected, that Christ made a promise that he would be with his Church to the end of the world.

Ans. v. That promise is to be vnderstood of the presence of his spirit, or godhead, not of the presence of his manhood. Againe it may further alleadged, that if the godhead be on earth, then must the manhood be there also, because they are both vnited together. *Ans. v.* It is not true, that of two things coniointed, where the one is, there must the other be also. For the sunne it selfe, and the sunne-beames are both ioyned together, yet they are not both in all places together. For the bodie of the sunne is onely in the heauens, but the sunne-beames are also vpon the earth. The argument therefore followes not: Christs manhood subsists in that person which is euerie where: *ergo* his manhood is euerie where. And the reason is, because the Sonne of God subsists not onely in his diuine nature, but also by it: whereas he doth not subsist at all by the manhoode, but onely in it: for he subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhood which is assumed and sustained by it; and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby Peter is a man, extends it selfe further then then to Peter, namely to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension a cloud tooke Christ from the sight of his disciples. And whereas he caused a cloud to come betweene their sight and himselfe, it signified vnto them that they must now be contented with that which they had seene, and not seeke to know further what became of him after ward: and the same thing is taught vnto vs also: we must content our selues with that which God hath revealed in his word, and seeke no further specially in things which concerne God. For the like end in the giuing of the law in Sinai, God appeared in a cloud: and when he did manifest his glorie in the temple which Salomon

lomon made, a thicke cloud filled the same.

The fourth point to be considered, is concerning the witnesses of his ascension, which were his owne disciples in the mount of Olives at Bethanie, and none but they. Nowe it may be demaunded, why he would not haue all the whole nation of the Iewes to see him ascend, that so they might know that he was risen againe, and belceue in him. *Answer.* The reason may be this: it was his good pleasure that the points of faith and religion, whereof this article is one, should rather be learned by hearing, then by seeing. Indeepe Christs owne disciples were taught the same by sight, that they might the better teach others which should not see: whereas now the ordinarie meanes to come by faith, is hearing.

Luk. 24. 50.
A. 2. 1. 9.

The vses to be made of Christs ascension, are of two sorts: some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascend vp into heauen, to lead captiuitie captiue; a most worthie benefit. By captiuitie is meant, first sinne and Satan, which did and doe leade men captiue into perdition: secondly death and the graue, which hold him captiue and in bondage for the space of three daies. And he leade them all captiue two waies: first in himselfe, in that he begane his triumph vpon the crosse, as I haue shewed and continued the same till his very ascension: secondly in all his members, because by his mightie power beeing now ascended, he doth subdue and weaken the power of sinne and Satan: which he manifesteth euery day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demaunded, howe Christ doth lead his enemies captiue, considering the deuill raiges euery where, and the world, and death, and hell. *Answer.* Christs victorie over his and our enemies hath five degrees. First, it is ordained by God; secondly, it is foretold; thirdly, it is wrought; fourthly, it is applied; lastly, it is accomplished. The ordaining of it was before all worlds: the foretelling of it was in all the ages of the old testament: the working of it was vpon the crosse, and afterwards the applying hath bin since the beginning of the world more or lesse: and it is onely in part in this life; that while Christ is in bruising of the head of Satan, he againe may breake his helme: the accomplishment shall not be before the last iudgement. From this great benefit bestowed on Gods Church, there arise many duties to be learned. First here is a instruction: for all ignorant persons and impenitent sinners, which abound among vs in euery place.

Eph. 4. 8.

Rom. 16. 10.

place. Whosoever they be, that live in the blindnes of their mindes, and hardnes of their hearts they must know this, that they are captives and and bondslaves of sinne and Satan, of hell, death, and condemnation: and let no man flatter himselfe of what state or degree soever he be (for it is Gods truth) if he have not repented of all his sinnes, he as yet is no better then a servant or vassall, yea a very drudge of the devill. Now then, what wilt thou doe in this case? The best thing is, to lay to thy heart this benefit of Christ. He is ascended vp to heaven to lead captiue and to vanquish the devill and all his angels, vnder whome thou liest bound, and that not onely in himselfe, but in his members. Now then if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heede how thou continuest longer in thy old sinne, and in thy grosse ignorance: and seeing Christ hath made a way to libertie, let vs seeke to come out of this spirituall bondage: he is ascended for this ende and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper comes and sets open the prison dore, and takes off his bolts, and bids him come out: if he refuse and say that he is well: may it not be thought that he is a madde man, and will any be sorie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne and Satan. and Christ it is who is ascended into heaven to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters: if we refuse to come out, and lie still in our sinnes, there remaineth nothing for vs but euermlasting thraldome. Let vs therefore in the feare of God, if we have a care of our owne soules, receiue and embrace this benefit which redounes vnto vs by Christs ascension.

Secondly, in that Christ is ascended to heauen to lead captiue sinne and Satan, here is a good consolation for all these that are afflicted in conscience for their sinnes. There is no man in this case but he hath great cause to feare, yet must he not be discouraged. For Christ by his ascension like a noble capitaine hath taken sinne and Satan prisoners, and hath pinnioned them fast, so as all the power they haue, is in Christs hand: and therefore for this cause although they are suffered to exercise and afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore we may safely cast our care vpon God, and not feare overmuch. Hence also we may learne a third doctrine. There is no man that knoweth what sinne meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with Paul that he is sold vnder sinne, and

and in regard thereof will cry out with him also, *O wretched man that I am, who shall deliuer me from this bodie of death?* yea it will make his heart to bleed within him. Now what shall he doe in this case? surely let him remember the end of Christs ascension, which is to vanquish & subdue the rebellion of his nature, and labour to feele the benefit thereof and then he shall no doubt find that Christ will *dissolue in him the wvorks of the devil*, and tread *Satan* under his feet. And thus also those that feele in themselves the law of their members rebelling against the law of their minds, must come to Christ and he will helpe and free them. 1. Ioh. 3. 8.
Rom. 16. 20.

The second benefit of Christs ascension is, that he ascended vp to heauen to bestow gifts vpon his Church, as it is said in the place before mentioned, *He ascended vp. au high. &c. he gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching, and prophesie, and all other gifts needfull for the good of his Church. The consideration of this, that Christ who is the fountaine of graces, and in whom are hidde all the treasures of wiselome and knowledge, should be minded of vs and toucht with such speciall fauour to his Church, must cause every one of vs who haue receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why we should be proud of our gifts seeing we haue nothing but what we haue receiued. For to this end Christ ascended, to giue gifts vnto men; and therefore our gifts whatsoever they be, are not our owne, but we had them from Christ; and we are stewards of them a while, for the good of others. The more the Lord giueth to a man, the more he requireth at his hands; & as for such as haue good gifts about the same, their sinne is the more grievous, & their sinnethe greater. Men of great gifts viles they vse them aright with humbled hearts, shall want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the low valles, by the streames of waters passing thorough them, are very fruitfull; and the gifts of God ioyned with a swelling heart are fruitlesse, but ioyned with loue and the grace of humilitie, they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men here we may see how many a man and woman in these our daies are overcome in that they plead ignorance, and say that they hope God will haue them excused for it, seeing they are not learned; they haue dull wittes, and it is not possible to teach them now, they are past learning; and hereupon they presume they may liue in grosse ignorance, as blinde almost

in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen, namely Christ Iesus our Lord, who made thee of nothing. Now was he able to giue thee a being, when thou was not, & is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that ende: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not stand for payment at the day of iudgement. Christ is ascended to this ende to teach the ignorant, to giue knowledge and wisdom vnto the simple, and to giue gifts of prophetic vnto his ministers, that they may teach his people. Therefore, I say againe, let such as be ignorant vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole Church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his Church? what is Christs hand now shortned? vndoubtedly we may resolve our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our finnes that they are not imploied. The fountaine of learning the Vniuersities, though they are not dammed vp, yet they streame not abroad as they might. Many there be in them indued with worthie gifts for the building of the Church, but the couetousnes of men hindereth the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needefull for his Church, as the gift of teaching, the gift of prophetic, the gift of tongues, of wisdom, and knowledge, the dutie of every man is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and preferre their gifts, and as Paul exhorteth Timothie, *to stirre vp the gifts of God, that is, as men preserve the fire by blowing it, so by our diligence we must kindle and reuiue the gifts of God bestowed on vs.* Christ hath done his part, and there is nothing required but our paines and fidelitie.

2.Tim.1.6.
ἀναζωοποιήσας.

Ioh.14.2.

Gen.3.24.

The third benefit that comes by Christs ascension is, that he ascended to prepare a place for all that should beleue in him: *In my fathers house (saith Christ) are many dwelling places, if it were not so, I would haue told you. I goe to prepare a place for you.* For by the sinne of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himselfe from the earthly paradise, then how much more did he exclude himselfe

himselfe from heauen? And therefore all mankinde sinning in him, was likewise depriued of heauen. The people of Israel beeing in woe and misery, cried out that they had sinned, and therefore the Lord had couered himselfe with a cloud, that their prayers could not passe through. And Esay saith, that our sinnes are a wall betwixt God and vs. And Saint Iohn, that no vncleane thing must enter into the heauenly Ierusalem. Now seeing we haue shut our selues out of heauen by our sinnes, it was requisite that Christ Iesus our Sauour should goe before vs to prepare a place, and to make readie a way for vs. For he is king ouer all, he hath the keies of heauen, he openeth and no man shutteth: and therefore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this be the end of his ascension to prepare a place in heauen; then like such as died before the comming of Christ were not in heauen.

Lam. 3. 44.

Rev. 21. 37.

Answer. As there are two degrees of glorie, one incomplete and the other complete or perfect, (for the faithfull departed are in glorie but in part, and there remaineth fulnesse of glorie for them at the day of iudgement, when soule and bodie shall be both glorified together:) so answerably there are two degrees of preparation of places in heauen. The places of glorie were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Christ's ascension. And of this last preparation is the place of Iohn to be vnderstande.

The vse of this doctrine is very profitable. First it overthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, and that we beeing once iustified doe further merit saluation, and purchase for our selues a place in heauen. But this is as it were to make a partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs. Secondly, this serueth to condemne the fearefull, lamentable, and desperate securitie of these our daies. Great is the loue of Christ in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forsaketh this world, and seekes vnto Christ for it? And further, least any man should say, alas, I know not the way: therefore Christ before he

ascended, made a *new* and *living way* with his owne blood, as the Apostle speaketh. And to take away all excuses from men, he hath set marks and bounds in this way, and hath placed guides in it, namely his ministers, to shew all the passengers a straight and readie course into the kingdome of heauen. And though Christ haue done all this for vs, yet the blindness and securitie of men is such, that none almost walketh in this way, nor careth to come into this mansion place, but in stead of this, they walke in by-waies, according to the lusts of their owne flesh. When they are commanded to goe eastward to Ierusalem, they turne westward another way: when they are commanded to goe on forward to heauen, they turne againe backward, and goe straight to hell. Men runne on all the daies of their liues in the broad way that leadeth to destruction, and neuer so much as once make inquiry for a resting place in heauen: but when the houre of death commeth, then they call for the guide: whereas all their liues before, they haue runne out of the way many thousand miles: but then, alas, it is too late, vnlesse it be the vnspeakable mercy of God. For they haue wandered so farre astray, that in so short a space they cannot be able to come into the right way againe. Yet generally this is the state of most among vs, whose securitie is so much the more grievous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but onely that by his grace we should walke in the way. There was neuer any that knew the state of the people in these daies, but he will graunt, that this is most true which I say. Besides, as by this, we are brought to a sight of the desperate securitie of this age: so we may further learne our owne duties. Is Christ gone to heauen before hand to prepare a place for thee, then practise that which Paul teacheth: *Have thy conuersation in heauen*. The words which he useth are very significant, and the meaning of them is: Ye are free-denizens of the citie of God, and therefore as freemen in Gods house, let all your cares and studies, all your affaires and doings be in heauen. In the world if a man make purchase of an house, his heart is alwaies there, there he pulls downe and builds againe: there he makes him orchards and gardens, there he meanes to liue and die. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was) and hath paid the dearest price for it that euer was paid, euen his owne pretious blood: and in this citie he hath prepared for vs a dwelling place, and made vs free-denizens of it: therefore all our ioy, and all our affaires ought to be there. It will be said, how shall a man vpon earth, haue his conuersation in heauen. *Ans.* We must conuerse in heauen, not in bodie

Phil. 3. 10.
 ὡς πολιτεύμεθα
 ἐν οὐρανῷ.

but

but in heart: and therefore, though our bodies be on earth, yet our hearts ioy, and comfort, &c all our meditation must be in heauen. Thus must we behaue our selues, like good freemen in Gods house. It must be farr from vs, to haue our ioy and our hearts set on the things of this world.

Thirdly, the consideration of this; that Christ Iesus hath prepared a place for vs in heauen, and also hath trained the way with his own blood, must make euery one of vs *to strue to enter in at the straight gate*, as our Luk. 13. 24. Sauour Christ counselleth vs: and that as wraстlers doe, which strue for life and death. Within this gate is a dwelling place of happinesse readie for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkie, so as if he would but come thither, he might inioy it; would he not aduenture the daungers of the sea, and of his enemies also, if neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heauen, and there is nothing required of vs, but that we will come and enioy it. Why then should men refuse any paines or feare in the way? nay, we must strue to get in. It may be, we shall be pinched in the entrance, for the gate is both strait and low, and we must be faine to leaue out weakth behinde vs, and the pleasures of this life; and enter we must, though we should be constrained to leaue our flesh behinde vs. For the purchase that is made is worth tenne thousand worlds. And besides, if we loose it by fainting in the way, our purchase shall be the blacknesse of darknes for euer with the deuil and all his angels: who therefore would not strue, though he lost his life in the gate? The vrging of this point is needefull in these daies. There is struing enough for worldly preferment, but a man almost may goe alone in the straight way that leadeth to heauen, he shall haue none to beare him companie. And where are they that strue to enter in? where is the violence offered to the kingdome of heauen? where be the violent which should take it to themselves as in the daies of Iohn Baptist.

Fourthly, if Christ haue prepared a place for vs in heauen, then we are in this world as pilgrimes and straungers, and therefore must learne the counsell of Saint Peter: *As straungers and pilgrimes abstaine from fleshy lusts, which fight against the soule*. He that doth esteeme himselfe as a pilgrime, is not to intangle himselfe with the affaires of this world, nor put in practise the behaiour thereof, but to behaue himselfe as a freeman of heauen, as strangers vse to liue in forraine countries, according to the fashion of their owne. And therefore in thought, word, and deede, in life and conuersation, he must so carrie himselfe, as thereby he

Terull lib. de
babiz. mul.

may appeare to all the world of what cuntry he is. An ancient diuine speaking of such as had curled and embrodered haire, biddeth them consider, whether they must goe to heauen with such haire or no: and whereas they adorned themselues with winkles made of other womens haire, he asks them whether it may not be the haire of a damned person or no. If it may be, he further demandeth how it may besee me them to weare it which professe themselues to be the sonnes and daughters of God. The like may be said of all other sinns: they that be of Gods house must behaue theselues as freemen there. And when God hath made vs free, it doth not besee me vs to make our selues bondmen of sin & Satan & of this world.

Fifthly, seeing Christ went to heauen to prepare a place for all that beleeue in him, here is a good dutie for parents. Many of them are very carefull to preferre their children to great places and noble mens houses, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they should first endeaour themselues to get roomes for them in heauen: they that doe this, are good parents indeede. Some will say, how shall we get this preferment for them? *Ans.* God hath two houses, his Church, and the kingdome of heauen. The Church is his house of grace, heauen is his house of glorie. Now if thou wouldst bring thy child to a place in the house of glorie, then thou art first of all to get him a place in the house of grace: bringing him vp so in the feare of God, that both in life and conuersation he may shew himselfe to be a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glorie, and there be freeman for euer in the kingdome of heauen. And if thou shalt thus provide for thy childe, thou shalt not leaue him as an orphan when thou diest, but he shall haue God for his father and Christ for his brother, and the holy Ghost his comforter. And therefore first of all and aboue all, remember to make thy childe a member of Gods Church. Let the example of Dauid excite all parents hereunto: *I had rather (saith he) be a doore keeper in the house of God, then to dwell in the tabernacles of vniueitaneesse. For a day in thy courts is better then a thousand else where.*

1. 84. 10.

Lastly, hence we may finde remedie against the tediousnes of sickness & feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy body, where it must be glorified & liue for euer with the blessed Trinitie & all the saints & angels, though for a while it lie dead & rot in the graue. Remēber this also, thou which continuest in any lingring sickness, Christ Iesus hath prepared a place for thee,

thee, wherein thou shalt rest in ioy & blisse without all paine or faintnes.

The fourth benefit is, that Christ ascended vp to heauen to send the comforter vnto his Church. This was a speciall enoe of his ascension, as appeares by Christs owne words: *It is (saith he) expedient that I goe a-^{Ioh. 16. 7.} way, for if I goe not, the Comforter will not come, but if I depart I will send him vnto you.* And againe, *I will pray vnto the father, and he shall giue^{Ioh. 14. 16.} you another Comforter, which shall abide with you for ever, euen the spirit of*

truth. But some will say, how can Christ send his spirit vnto his Church, for the person sending and the person sent are vnequall; whereas all three persons in Trinitie are equall, none greater or lesler then another, none interior or superiour to other. *Ans.* It is true indeed: but we must know, that the action of sending in the Trinitie makes not the persons vnequall, but onely shews a distinction and order among equals. The father sends the sonne, the father and the sonne both send the holy Ghost: yet the father is not aboue the sonne, neither the father or the sonne aboue the holy Ghost, but all are equall in degree, though in regard of order one is before another: and it standeth with reason. For two men that are equall in degree, may vpon mutuall consent one send another. But it may be further demanded, how the holy Ghost can be sent which is euery where? *Ans.* The H. Ghost indeed is euery where, therefore he is sent not so much in regard of the presence of his essence or substance, as of his operation whereby he renueth & guideth the members of Christ. Now then, this being so, here first we haue occasion to consider the misery of the world. When a man is troubled in his mind (as no vngodly mā, but sometime he feeleth the terrour of cōsciēce for his sinns) thē he labours to remooue it by merie cōpanie & pleasant books, whereas Christ at his ascension sent his holy spirit to be the cōforter of his church: & therefore whē we are troubled in conscience for our sinns, we should not seeke ease by such flēder means, but rather seek for the help & cōfort of the h. ghost, & labour to haue our sinns washed away & our hearts purified & cleansed by the blood of Christ. As for wine & mirth & such like means of comfort, neither at the day of death nor at the day of iudgement, shall they stād vs in stead, or be able to comfort vs. Again, when crosses & calamities fall, the counsell of the minister is not sought for, but the helpe of such as are called cunning men & cunning women is, that is, of charmers, inchanters, and figure-casters: a bad practise. Christ at his ascension sent his holy spirit vnto his Church and people, to be their guide and comforter in their calamities and miseries: and therefore when any man is in distresse, he should haue recourse to the right meanes of comfort, namely

the word and Sacraments, and there he should finde the assistance of the holy Ghost. Thus the Prophet Iſai informeth the Iewes: when they shall say vnto you: inquire at them which haue a spirit of diuination, and at the soothſayers which whiſper and murmure: *Should not a people inquire at their God, from the liuing to the dead? to the law and to the testimonie.*

Eſa. 8. 19.

Gen. 25. 22.

Rebecca, when the two twinnes ſtroue in her wombe, what did ſhe? the text ſaith, ſhe ſent to *ask the Lord*. Yet commonly the men of theſe daies leaue God and ſeek to the instruments of the deuill. To goe yet further, God vſeth for ſundrie cauſes moſt of all to afflict his deereſt children. *Iudgement*, ſaith Peter, *beginnes at Gods houſe*. S. Luke ſaith, that a certaine woman was *bound of Satan eightene yeares*, but what was ſhe?

1. Pet. 4. 17.

Luk. 13. 16.

a daughter of Abraham, that is, a child of God. When the like condition ſhall befall any of vs, let vs remember the ende why Chriſt aſcended vp to heauen: and pray vnto God that he will giue vs his ſpirit, that thereby we may be eaſed and deliuered, or elſe enabled to perſeuere and continue in patience: and this is the true way and meanes to lighten and eaſe the burden of all afflictions. And for this cauſe Paul prayeth that the Coloſſians might be *ſtrengthened with all might, through his glorious power vnto all patience and long ſuffering with ioyfulneſſe*. For to whomeſoeuer God giueth grace to belecue, to them alſo he giues power to ſuffer affliction by the inward worke of his ſpirit. Secondly, if Chriſt haue ſent vnto his Church the holy ſpirit to be our comforter, our dutie is, to prepare our bodies and ſoules to be fitte temples and houſes for ſo wor-thie a gueſt. If a man were certified that a prince would come to his houſe, he would dreſſe it vp and haue all things in as good order as might be: and ſhall not we much more endeauiour to purifie and cleaſe our ſoules and bodies from all ſinne, that they may be fitte temples for the entertainment of the holy Ghost, whome Chriſt Ieſus hath ſent to be our comforter. The Shunamite was carefull to entertaine the man of God Eliſha, for ſhe ſaid to her husband, *Let vs make him a little chamber, I pray thee, with wvalls, and let vs ſet him there a bed and a ſtoole, a table and a candleſticke*. Now how much more carefull ought we to be to entertaine God himſelfe, who is content to come and dwell with vs: and therefore we muſt adorne our bodies and ſoules with grace, that he may lodge, and ſuppe, and dine with vs, as he hath promiſed; but on the contrarie, if we defile our bodies with ſinne, we baniſh the holy Ghost out of our hearts, and invite the deuill to come and dwell with vs. For the more a man defileth his bodie, the fitter and cleaner it is for him.

Col. 1. 10.

2. King. 4. 10.

And to conclude this point, let vs remember that ſaying, which is
vſed

vised of some, that Christ when he went hence gaue vs his pawne, namely his spirit, to assure vs, that he would come to vs againe, and also hee tooke with him our pawne, namely his flesh, to assure vs further, that we should ascend vp to him. Tertull.

Thus much for the benefits of Christs ascension: Now follow the duties whereunto we are mooued, and they are two. First, we must be here admonished, to renounce the vbiqity and the error of the reall and essentiall presence of the body of Christ in the Sacrament of the Lords supper; as flatly oppugning this article of Christs ascension into heauen. For it is flat against the nature of a true body to subsist in many places at once. Secondly, as the Apostles then did, when they saw Christ ascending vp into heauen, so must we doe also: while he was present with them, they gaue him honour, but when they saw him ascending, they adored him with farre greater reuerence: and so must we now for the same cause bow the knees of our hearts vnto him. Luk. 24. 52.

Thus much of the second degree of the exaltation of Christ: Now follows the third in these words: *And sitteth at the right hand of God the father almighty.* In the handling wher of, we are first to shew the meaning of the words: secondly the comforts and benefits that redound to Gods Church: thirdly, the duties that we are mooued vnto. For the meaning of the words: if we speake properly, God hath neither right hand nor left, neither can he be said to sit or stand: for God is not a body but a spirit: the words therefore containe a borrowed speech from earthly kings and potentates, whose manner and custome hath bene to place such persons at their right hands, whome they purposed to aduance to any speciall office or dignity. So, king Salomon when his mother came to speak with him, rose vp from his throne, and met her, and caused a seate to be set at his owne right hand, and set her vpon it in token, no doubt, of honour which he gaue vnto her. 1. King. 2. 19. To the same purpose Dauid saith, *Vpon thy right hand did stand the Queene in a vesture of gold.* And the sonnes of Zebedeus made sute to Christ, *that one of them might sit at his right hand, and the other at his left in his kingdome.* Psal. 45. 9. Now their request was to haue the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly prince signifieth aduancement into authority and honour: and therefore the same phraze of speech applyed to Christ signifieth two things. First, his full and manifest exaltation in dignity, honour, and glory: and in this sense it is said, *that to him is given a name that is above all names, that at the name of Iesus every knee shall bow.* Mar. 20. Secondly it signifieth his full and manifest Phil. 2. 9.

Psal. 110. 1.

1. Cor. 15. 25.

Eph. 1. 30. }

Heb. 1. 3.

Rom. 8. 14.

Mar. 16. 19.

nifest exaltation into the authority and government of his kingdome, which spreadeth it selfe over heauen and earth: So David saith, *The Lord saide vnto my Lord,* Sit thou at my right hand *untill I make thine enemies thy foot stoole.* Which place being alledged by S. Paul repeating the words but changing the phrase, is thus set downe, *He shall raigne till hee haue put all his enemies vnder his feete.* And to speake in brieft, the scope of the words is to shewe, that Christ God and man after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiesty, and authority in the presence of his father and all the saints and holy angels. Furthermore in the words three circumstances must be obserued. The first is the place where Christ is thus aduanced, noted in the former article, *he ascended into heauen, and sittes* (namely in heauen) *at the right hand of God.* The place then where Christ Iesus in both his natures, as he is God and also man, doth rule in full glory, power, and maiesty; is heauen it selfe. To which effect Paul saith, *God raised Christ from the dead, and put him at his right hand in the heavenly places.* And in the Epistle to the Hebrewes it is said, *He sitteth at the right hand of the maiestic in highest places.* This point well considered, serues to discouer the oversight of sundry Diuines, which hold and teach, that to sit at the right hand of God, is to be euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquiry of Christs manhood: which neuerthelesse the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is said to sit at the right hand of his father. This order is also noted vnto vs by S. Paul: *who shall condemne* (saith he) *it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God.* And S. Marke saith, when Christ was risen againe he appeared to his disciples, and after he had *spoken vnto them hee vvas received into heauen, and sate at the right hand of God.* But it may be demanded how this can stand with trueth, that Christ should not begin to sit at the right hand of his father before the ascension considering he is one God with the father, and therefore an absolute and soueraigne king from all eternity. *Ans.* As Christ is God or the Word of the father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Christ is God incarnate, and in one person God-man or Man-god, he began after his ascension

and

and not before, to sit at the right hand of his father: and as S. Peter saith, *was made Lorde*: partly because as he was God, he did then manifest him selfe to be that which indeed he was before, namely God and Lorde of heauen and earth: and partly, because as he was man, he receiued dominion or Lordship from the father, which he had not before; and thereby was euen in his manhood exalted to be king of heauen and earth: and in this sense Christ saith of himselfe, *All power is given to me in heauen and earth*. The third circumstance is concerning the person, at whose right hand Christ sits, noted in the words of the article of *God the father Almighty*; whereby is signified, that he receiues all the honour, power, & glory of his kinhdome from his father: as he, that is set at the right hand of a prince, receiues the honour and authority which hee hath, from the prince: Now if it be alledged, that by this means Christ shall be inferiour to his father, because he which receiueh honour of another is inferiour to him of whome he receiueh it: the answer is, that in Christ wee must consider his person and his office: in respect of his person as he is the eternall sonne of God he is equall to the father, and is not here said to sit at his right hand: yet in respect of the office which he beares, namely as hee is mediatour, and as he is man, he is inferiour to the father, and receiues his kingdome from him. As he is God, he is our king and head, and hath no head more then the father: as he is mediatour, he is also our head, yet so, as he is vnder the father as being his head. And wee must not thinke it strange that one and the same thing should be both equall and inferiour to another, diuers respects considered. A. 2. 36. Mat. 28. 19. 1. Cor. 11. 3.

Now in that Christes placing at the right hand of his father argues inferiority betweene the father and him, hence we learne that they are de- ceived which from this article gather, that in the glorification of Christ there is a transfusion of the proprieties of the godhead, as omnipotencie, omniscience, omnipresence, &c. into his manhood. For this is to abolish all inferiority and to make an equality betweene the creature and the creatour.

And whereas againe the word *Almighty* is repeated, it is done vpon speciall reason: because Christes sitting at the right hand of God doeth presuppose omnipotency. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the father to execute the same. And therefore the song of the Elders was on this manner, *Worthy is the lambe that was killed to receiue power and riches, and wisdom, and strength, and honour, and glory, and praise*. Rev. 5. 12.

The benefites which redound vnto vs by Christes sitting at the right hand

Rom. 8. 34.

1. Tim. 2. 5.

1. Ioh. 2. 1.

hand of God are two, one concernes his priesthood, the other his king-ly office. The benefit rising from his priesthood is his *Intercession* for vs: for this is one of the ends why Christ is now exalted in glory, and sits at the right hand of his father; namely to make request in the behalfe of all that come vnto him, as Paul saith, *Christ is risen againe, and sitteth at the right hand of God, and maketh request for vs.* Now that we may rightly vnderstand what his intercession is, wee are to consider these points. First to whome it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the frutes and benefits therof: fifthly, the duties whereunto we are moued thereby. For the first, Intercession is, to make suite, request, or intreaty in some ones behalfe to another: and this is done by Christ for vs vnto God, as Paul saith, *There is one God, and one Mediatour betweene God and man, which is the man Christ Iesus.* Here at the very first ariseth a difficulty: for in euery intercession there be three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the sonne of God make intercession to God for man, then he maketh intercession to himselfe because he is true God, which can not be: how then shall Christ be mediatour? *Answw.* This point hath so troubled the Church of Rome, that for the resoluing of it, they haue deuised an errour, auouching that Christ is mediatour ouely as he is man, not as he is God, which is vntrue. For as both natures did concurre in the worke of satisfaction, so likewise they doe both concurre in the worke of intercession: and therefore a more meete and conuenient answer is this: Christ Iesus God-man in both natures, is directly our mediatour to the first person the father, as S. Iohn saith, *If any man sinne, wee haue an advocate wth the father, Iesus Christ the iust.* And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the party offending is man: and thirdly the intercessour distinct from them both is Christ the second person in Trinity. For howsoeuer in Godhead hee and the Father be one, yet in person they are really distinguished, and hee is as it were in the middle betweene the father and vs: for the father is God and not man: wee that beleue in Christ are men not God: Christ himselfe both man and God. It may be further replied that this answer will not stand, because not only the Father is offended, but also the Sonne and the holy ghost: and therefore there must be a mediatour to them also. *Answw.* The intercession of Christ is directed to the father the first person immediatly: now the Father, the Sonne, and the Holy Ghost haue all one

one indiuisible essence, and by consequent one and the same will: where upon the father being appealed by Christs intercession, the sonne and the holy Ghost are also appealed with him and in him. Thus then intercession is made to the whole trinity, but yet immediatly and directly to the first person and in him to the rest.

The second point to be considered is the manner of his intercession vnto his father. We must not imagine, that Christ now in heauen kneeles downe on his knees, and vtters words, and puts vp a supplication for all the faithfull to God the father: for that is not befitting the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued. When one is to speake to an earthly prince in the behalfe of another, first of all he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his father, first of all his owne person in two natures, and secondly the inualluable merits of his death and passion, in which he is well pleased. And we must further vnderstand, that as on the crosse he stood in our roome, so in heauen he now appeares as a publike person in our stead, representing all the elect that shall beleeue in him, as

the holy ghost saith, *Christ Iesus ascended up into heauen to appeare in the sight of God for vs.* And for the second, Christ makes request for vs, in that he *willeth* according to both his natures, and *desireth* as he is man,

that the father would accept his satisfaction in the behalfe of all that are giuen vnto him. And that he makes request on this manner I proue it thus. Look what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was that he *willed and desired* that his father would be well pleased with vs for his merites, as appeares by his prayer in S. Iohn, *Father, I will that those which thou hast giuen me be with me*

even where I am; that they may behold my glorie which thou hast giuen me: for thou lovest me before the foundation of the world. Therefore he still continues to make request for vs by willing and desiring that his father would accept his merites in our behalfe. If it be alledged that Christ in this solemne prayer vsed speech and prostration of his body, the answer is, that these actions were not essentiall partes of his prayer: The prostrating of his body serued onely as a token of submission to God, as Christ was a creature: and the speech which he vsed, serued only for vtter and express his request. Furthermore, a difference here must be marked betweene Christs passion and his intercession. The passion serues for

the working and causing of a satisfaction to Gods iustice for vs and it is, as it were, the tempering of the plaister: the intercession goes further: for it applyes the satisfaction made, and layes the salve to the very sore. And therefore Christ makes request not only for the elect generally, but for particular men, as Paul, James, Iohn, and that particularly, as he testifieth of himselfe, saying, *I have prayed for thee Peter, that thy faith faile not.* If any shall say, that Christs *willing and desiring of a thing* can not be a request or intercession, the answer is, that in vertue and efficacy it counteruailes all the prayers in the world. For whatsoever Christ willeth, the same also the father, being well pleased with him, willeth: and therefore whatsoever Christ as a mediatur willeth for vs at the hands of his father, in effect or substance is a request or prayer.

Luk. 1. 13.

The third point is, that Christ alone and none with him makes intercession for vs. And this I prooue by induction of particulars: First of all this office appertaines not to the angels: They are indeed ministring spirits for the good of Gods chosen: they reioyce when a sinner is conuerted; and when he dyeth, they are ready to carry his soule into Abrahams bosome: and God otherwhiles vseth them as messengers to reueale his will: thus the Angel Gabriel brings a message to Zachary the priest, that God had heard his prayer: but it is not once said in all the scriptures, that they make intercession to God for vs. As for the saints departed, they can not make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, we should substitute them into the roome of God, because we ascribe that to them which is proper to him, namely, the searching of the heart, and the knowledge of all things done vpon earth: though withall we should say, that they do this not by themselves but of God. As for the faithfull heare on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, he that makes intercession must bring something of his owne that may be of value and price with God to procure the graunt of his request: secondly, he must do it in his owne name: but the faithfull on earth make request to God one for another not in their owne names, nor for their owne merits, but in the name and for the merits of Christ. It is a prerogatiue belonging to Christ alone to make a request in his owne name, and for his owne merits, we therefore conclude that the worke of intercession is the sole worke of Christ God and man not belonging to any creature beside in heauen or in earth. And wheras the papists can not content themselves with his intercession

tercession alone, as being most sufficient: it argues plainly, that they doubt either of his power or of his will: whercupon their prayers turne to sinne.

1sm. 1. 6.

The fruits and benefits of Christs intercession are these. First by means of it we are assured, that those which are repentant sinners shall stand and appeare righteous before God for ever: at what time soever Christ, being now in heauen, and there presenting himselfe and his merits before his father, shewes himselfe desirous and willing, that they whosoever they are being sinners, should be accepted of God for the same, even then immediately at that very instant this his will is done, and they are accepted as righteous before God indeed. When a man looks vpon things directly thorough the aire, they appeare in their proper formes and colours as they are: but if they be looked vpon through a Greene glasse, they all appeare Greene: so likewise if God behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he look vpon vs as we are presented before his throne in heauen, in the person of our mediator Christ Iesus, willing that we should be appoynted for his merits: then we appeare without all spot and wrinkle before him. And this is the use Paul makes hereof: *It is God (saith he) thus iustifieth:* and the reason is rendered: *For it is Christ that is dead, yea or rather which is risen againe; who is at the right hand of God, and makes request for vs.*

Rom. 8.

Secondly Christs intercession serues to preserve all repentant sinners in the estate of grace: that being once iustified and sanctified, they may so continue to the end. For when any servant of God is overtaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply the value of his death to that particular sore. For he continually appeares before God, and shewes himselfe to be willing that God the father should accept his one only sacrifice for the daily and particular finnes of this or that particular man: and this is done, that a man being iustified before God may not fall away quite from grace; but for every particular sinne may be humbled and receive pardon. If this were not so, our estate should be most miserable, considering that for every sinne committed by vs after our repentance, we deserve to be cast out of the favour of God.

Thirdly Christs intercession serveth to make our good workes acceptable to God. For even in the best workes that a man can doe, there are two wants. First they are good only in part: secondly they are mingled with sinne. For as a man is partly spirit or grace and partly flesh: so are his workes partly gracious and partly fleshly. And because grace is only begun

Rev. 8.3.

begun in this life, therefore all the workes of grace in this life are finfull and imperfitt. Now by Christs intercession his satisfaction is applyed to our persons, and by consequent the defect of our workes is couered and remooued, and they are approoued of God the father. In a vision S. Iohn saw an angel, standing before the altar, with a golden censur full of sweet odours to offer vp with the prayers of the Saints vpon the same. And this signifies, that Christ presents our workes before the throne of God, and by his intercession satisfieth them, that they may be acceptable to God. And therefore we must remember, that when we doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

Rom. 8.26.

Fourthly the intercession of Christ made in heauen breedeth and causeth in the hearts of men vpon earth that beloue another intercession of the spirit, as Paul saith, *He giueth a spirit which helpeth our infirmities and maketh request for vs with sighes which can not be expressed, but he searcheth the heartes knoweth what is the meaning of the spirit, for he maketh request for the Saints according to the will of God.* Now the spirit is said to make request, in that it stirreth and moueth euery contrite heart to pray with sighes and groanes vnspcakable to God for things needfull, and this grace is a fauour derived from the intercession of Christ in heauen by the operation of the spirit. For as the Sunne though the body of it abide in the heauen, yet the beames of it descend to vs that are on earth. So the intercession of Christ made in heauen is tyed as it were to his person alone, yet the groanes and desires of the touched heart, as the beames thereof are here on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for vs or no, we neede not to ascend vp into the heauen to learne the truth: but we must descend into our owne hearts and looke whether Christ haue giuen vs his spirit, which makes vs cry vnto God and make request to him with groanes and sighes that can not be expressed: and if we find this in our hearts, it is an euident and infallible signe that Christ continually makes intercession for vs in heauen. Hee that would know whether the Sunne shine in the firmament, must not clime vp into the clouds to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the sunne shines in the firmament. And if we would know whether Christ in heauen makes intercession for vs, let vs ransack our owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father.* As for those that neuer feele this worke of Gods spirit in them, their case is miserable,

terable, whatsoeuer they be. For Christ as yet makes no intercession for them, considering these two alwaies go together; his intercession in heauen, and the worke of his spirit in the hearts of men, mouing them to bewaile their own sinnes with sighes and grones that can not be exprest, and to cry and pray vnto God for grace: and therefore all such, whether they be young or old, that neuer could pray but mumble vp a fewe wordes for fashions sake, can not assure them-selues to haue any part in Christs intercession in heauen.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most carefull to loue & like this blessed mediator, and to be ready and willing to become his seruants and disciples, and that not for forme and fashion sake only, but in all truth and sincerity of heart. For he ascended to heauen, and there sits at the right hand of his father to make request for vs, that we might be deliuered from hell and come to eternall life. Wicked Haman procured letters from the king Ahasuerosh, for the destruction of all the Iewes, men, women, and children in his dominiions: this done, Hester the Queene makes request to the king that her people might be saued, and the letters of Haman reuoked; shee obtaines her request and freedome was giuen, and contrary letters of ioyfull deliurance were sent in post hant to all prouinces where the Iewes were. Whereupon arose a wonderfull ioy Hest. 8. 17. & gladnes among the Iewes, & it is said, that *thereupon many of the people of the land became Iewes.* Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the sentence of a double death, of body & soule, and Satan as wicked Haman accuseth vs, & seekes by all meanes our condemnation: but yet beholde not any earthly Hester, but Christ Iesus the sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, & cancelled it vpon the crosse, & is now ascended into heauen, and there sits at the right hand of his father, & makes request for vs: and in him his father is well pleased, and yeeldeth to his request in our behalfe. Now then what must we do in this case? Surely, looke as the Persians became Iewes when they heard of their safety, so we in life and conuersation must become Christians, turne to Christ, imbrace his doctrine, and practise the same vnfainedly. And we must not content our selues with a formall profession of religion, but search our own hearts, & flie vnto Christ for the pardon of our sinnes, & that earnestly as for life & death as the thiefe doth at the barre, when the iudge is giuing sentence against him. When we shall thus humble our selues, then Christ Iesus that

Ioh. 16. 26.

sits at the right hand of God will plead our cause, & be our attorney vnto his father, and his father againe will accept of his request in our behalfe. Then shall we of Persians become Iewes, & of the children of this world become the sonnes of god. Secondly, when we pray to God, we must not do as the blind world doth, as it were, rush vpon God in praying to him without consideration had to the mediatur between vs and him, but we alwayes must direct our prayers to God in the name of Christ, for he is aduanced to power and glory in heaven, that he might be a fit patrone for vs who might preferre and present our praiers to God the father, that therby they might be accepted and we might obtaine our request. So likewise we must giue thanks to God in the name of Christ: for in him and for his sake God doth bestow on vs his blessings.

Thus much of Christs intercession: the other benefit which concernes Christs kingly office is, that he sits at the right hand of his father for the administration of that speciall kingdome which is committed to him. I say speciall, because he is our king not onely by the right of creation gouerning all things created together with the father and the holy ghost, but also more specially by the right of redemption in respect of another kingdome, not of this world, but eternall and spirituall respecting the very conscience of man. In the administration whereof he hath absolute power to command and forbid, to condemne and absolue, and therefore hath the keyes of heauen & hell to open and shut: which power no creature beside no not the angels in heauen, can haue. For the better vnderstanding of this which I say, we are to consider, first the dealing of Christ toward his owne Church; secondly his dealing in respect of his enemies. And his dealing toward his owne Church stands in foure things. The first is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his father. Christ said to his disciples, *I have chosen you out of this world*: and the same may truly be said of all the elect, that Christ in his good time will gather them all to himselfe that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whome he hath ordained to life euerlasting out of the kingdom of darknes, in which they haue serued sinne and satan, into his own kingdom of grace, that they may be ruled and guided by him eternally. And this he doth two wayes: first by the preaching of the word, for it is a powerfull outward means, wherby he singlenth and sorteth his owne seruants from the blind and wicked world, as Paul saith, *He gaue some to be Apostles, and some Prophets, and some Euangelists, and some pastors and teachers, for the gathering together*

Eph. 4. 11.

gither of Saints. And hence we learne two things. The first, that euery minister of Gods word, & euery one that intendeth to take vpo him that calling, must propound vnto himselfe principally this end, to single out man from man, & gather out of this world such as belong to the Church of Christ: and as Ieremy saith, *to separate the pretious from the vile.* The second, that all those which will be good hearers of Gods word, must shew themselves so farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a change in them, & make them the seruants of Christ: and if the preaching of the word doe not worke this good worke in our hearts, then the end will be a separation from the presence of God. Christ when he came nere Ierusalem, and considered their rebellion wherby they refused to be gathered vnto him, wept ouer it, and said, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, How often would I haue gathered thy children togither, as the henne gathereth her chickens vnder her wings, and thou wouldest not.* And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turnes to our destruction. Ier. 15. 19.

The other meanes of gathering the Church, and that the more principall is, the inward operation of the spirit, whereby the mind is enlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the ministry or preaching of the worde, as appeares by the example of Lydia. Saint Luke saith, *God opened her heart to be attentive to the doctrine of the Apostle.* And by the example of Paul, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speech he is conuerted, and said, *Who art thou, Lord: what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the worde: for it is the wisdom of God, to which the flesh is enimity. Here then it may be demanded, how it can be in force to turne any man to God. *Answer.* The word preached is the scepter of Christs kingdom, which against the nature of man by the operation of the holy ghost ioyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ. Act. 16.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. He is the shepheard of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christes, are guided by his spirit.* And by Elai the Lorde saith, those his seruants which are turned from idolatry, he will guide in the way, and their eares shall heare a voice behinde them, saying, *This is the way,* Rom. 8. 14.
Esa. 30. 21.

vvaay, vualke in it, vvhen thou turnest to the right hand and to the left. Which voice is nothing els but the voice of the holy ghost in the mouth of the ministers, directing them in the wayes of God. The children of Israel were traueilling from Egypt to the land of Canaan full fourty yeres, whereas they might haue gone the iourney in fourty dayes. Their way was through the wildernes of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: when the pillars mooued, they mooued; when the pillars stood still, they stood still: and so long as the pillars either mooued or stood still, they likewise mooued or stooode still. And by all this a further matter, namely the regiment of Christ ouer his Church, was signified. Every one of vs are as passengers and traauilers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this iourney we are to passe through the wild and desert wildernesse of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: because by his word & spirit he sheweth vs how farre we may go in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

Esa. 4. 5.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations, and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Sauour Christ was with his disciples in a shippe, there arose a great tempest vpon the sea, so as the shippe was almost couered with waues but he was asleepe: and his disciples came and woke him, saying, *Sane vs master, wee perish.* Behold here a liuely picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this worlde, and to raise vp against them bleake stormes and flaes of contrary windes by their enemies, the flesh, the deuill, the worlde. And further in the middest of all these dangers he for his owne part maketh as though he lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vseth this spirituall exercise are these. The first to make all his subiects to humble themselves, and as it were to go crooked and buckle vnder their offences committed against his maiesty in times past. Thus Iob after the Lord had long afflicted him, and laid his hand sore vpon him, saith, *Beholde I am vile:* And againe, *I abhorre my selfe and repent in dust and ashes.* In the same manner wee beeing his subiectes and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our sinnes past, as the olde man goeth crooked and doubles to the earth by reason of

Mat. 8. 24.

Iob 39. 37.
and 42. 6.

of age. The second, is to prevent sinnes in the time to come. As when he sees his child too bold and venturesome about fire and water, takes it and holds it over the fire or over the water, as though he would burne or drown it, whereas his purpose indeed is nothing els but to prevent danger in time to come: In like maner Christs subiects are held to sinne by nature, and therefore to prevent a mischief hee doth exercise them with affliction, and seemes for a season as though he would quite forsake his Church, but his meaning is only to prevent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandments: so the Lord saith, when he would bring his Church from idollary: *Behold, I will stop thy way with thornes, and make an hedge, that shee shall not find her pathes.* The holy ghost here borrowes a comparison from beasts, which going in the way, see greene pastures, and desire to enter in, and therefore goe to the hedge, but feeling the sharpnesse of the thornes dare not adventure to goe in. So Gods people like vnto wild beasts in respect of sinne, viewing the greene pastures of this world, which are the pleasures hereof, are greatly affected therewith: and if it were not for the sharpnes of crosses and temptations, which are Gods spirituall hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his father to defend the same against the rage of all enemies whatsoeuer they are: and this he doth two wayes. First by giving to his servants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the deuill: For Paul saith, those to whom the Lord hath giuen the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also prayeth for the Colossians, that they may be strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulness. The euidence hereof we may most plainly see in the most constant deaths of the martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderfull to see their courage and constancy. For at such times as they haue bene brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare: such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weak and slender in it selfe, and contrariwise the power

of the deuill exceeding great, yet can he not so much as touch the people of God. And hee more pretayles by inward suggestions and temptations, then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no abode for the Church of Christ in this world.

Thus we haue seene what are the workes of Christ in gouerning his Church: and wee for our partes that professe our selues to be members thereof, must shew our selues to be so indeed, by an experience of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word and spirit, and we are to acquaint our selues with these spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide and protection in all estates. And seeing we in this land, haue had peace and rest with the Gospell of Christ among vs a long time, by Gods especiall goodnes, we must now after these dayes of peace looke for daies of tribulation: we must not imagine that our ease and liberty will continue alwayes. For looke as the day and night doe one follow another: so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall inter course betweene peace and persecution. Thus he hath done from the beginning hitherto, and we may resolue our selues that so it will continue till the end: and therefore it shall be good for vs in these dayes of our peace, to prepare our selues for troubles and afflictions: and when troubles come, we must still remember the fourth worke of Christ in the gouernment of his Church, namely that in all dangers he will defend vs against the rage of our enemies, as well by giuing vs power and strength to beare with patience and ioy whatsoeuer shall be laid vpon vs, as also bridle the rage of the world, the flesh, and the deuill, so as they shall not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ toward his owne Church and people. Now followeth the second point, namely his dealing toward his enemies: and here by enemies I vnderstand all creatures, but especially men, which as they are by nature enemies to Christ and his kingdome, so they perseuere in the same enmity vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *Those mine enemies that would not that I should raigne over them, bring them hither and slay them before me.* And Dauid saith, *The Lord will bruiſe his enemies with a rod of iron, and breake them in peeces like a potters vessell.* And againe, *I will make thine enemies thy foot stool.*

Luk. 19. 27.
Psal. 119.
and 110. 1.

As.

As Iosuah deale with the five kings that were hidde in the caue: he first makes a slaughter of their armies: then he brings them forth and makes the people to set their feet on their necks, and to hang them on five trees. So Christ deales with his enemies: he treads them under his feet, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe. Now he confounds his enemies two wayes. The first is by hardnesse of heart, which miseth when God wil draweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sinne to sinne, & neuer repenteth to the last gaspe. And we must esteeme of it as a most fearfull and terrible iudgement of God: for when the heart is possessed therewith, it becomes so stony and rebellious, that a man will neuer relent and turne to God. This is manifest in Pharo, for though God sent most grievous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe: saue only for a while, while the hand of God was vpon him: for after, he returned to the former obstinacy in which he continued till he was drowned in the sea. And this iudgement of God is the more fearfull, because when a man is in the midst of all his misery, he feeleth no misery. And as in some kind of sickness a man may die languishing, so where hardnes of heart raignes wholly and finally, a man may descend to the pit of hell triumphing and reioycing. And to come nere to our selues, it is to be feared least this iudgement of all iudgements be among vs in these our dayes. For where is any turning to God by repentance. Still we go forward in sinne without remorse. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not softened with the hammer of Gods word: nay they are like the smithes flinty or anvil, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs seek to be changed, & take heed: the deceitfulness of sinne is wonderfull. Let vs not be caried away with an overweening of our selues: a man may haue good gifts of God, as the gift of knowledge, the gift of prophecy, the gift of conceiuing a prayer (I say not of praying truly,) and hereupon thinke himselfe in good case: and yet for all this haue nothing but an imprudent and stony heart. For this cause it standeth euery man vpon, to looke vnto it, least this iudgement of God take hold on him. And that we may avoid the same, we must labour for two things: I. to feele the heavy burden of our sinnes, and be touched in conscience for them, euen as wee are troubled in our bodies with the aches and paines therof: this is a token of grace. II. We must labour to feele in our owne

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soules the want of Christ: we say indeed that we feele it, but it is a very great matter to haue such a heart that doth open it selfe; and as it were gape after Christ, as the dogged this fly land where no warre is. Though we haue knowledge and learning neuer so much, and many other giftes of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ; and that we stand in need of euery droppe of his blood for the washing away of all these our sinnes, our case is miserable. And therefore we must preuent this hardnesse of heart, because Christ Iesus in heauen sits at the right hand of his father in full power and authority, to kill and confound all those that be his enemies, and will not submit themselves to beare his yoke.

The second way is, by finall desperation. I say finall, because all kind of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his salvation, it tends to his eternal comfort. But finall desperation is, when a man utterly despaires of the pardon of his owne sinnes and of life euermore. Examples hereof wee haue in Saul that slue himselfe, and in Achitophel and Iudas, that hanged themselves. This sinne is caused thus: So many sinnes as a man committeth without repentance, so many most bloody wounds he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby the soule sinkes downe into the gulfes of despaire without recovery. God said to Cain, *If thou doe amisse, some beeth at thy dore.* Where he vseth a borrowed speech from wild beasts, who so long as they are sleeping, stirre not; but being awaked, they lie in a mans face, and rend out his throat. In like manner the sinnes which thou committest, lie at the dore of thine heart, though thou feele them not: and if thou doe not preuent the danger by speedy repentance, God will make thee to feele them once before thou die, and raise vp such terrors in thy conscience, that thou shalt thinke thy selfe to be in hell before thou art in hell: and therefore it is good for euery man to take heed how he continues an enemy to Christ. The best course is to rime betime from our sinnes, and become the friends of Christ, that so we may escape these fearefull iudgements.

And whereas Christ in this manner gouernes all things in heauen and earth, we are bound to performe vnto him three duties, reuerence, obedience, thankfulness. For the first, Paul saith, *God hath exalted him and given him a name above all names, that as the name of Iesus (which name, is his exaltation in heauen in full power and glory) should euery knee bow.* We dare not so much as speake of an earthly king vnreuerently,

Phil. 2.10.

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what reuerence then doe we owe vnto Christ the king of heauen and earth? Dauids heart was touched in that he had cut off but the lappe of Sauls garment, when he might haue slaine him, because he was the Lords annointed. Oh then, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and King. Secondly, we are here taught to performe obedience to him, and to doe him all the homage we can. The master of the familie in all his lawfull commandements must be obeyed: now the Church of Christ is a familie, and we are members thereof: therefore we must yeeld obedience to him in all things: for all his commandements are iust. When Saul was chosen king ouer Israel, certaine men which feared God, whose hearts God had touched, followed him to Gibea and brought him presents, but the wicked despised him: the same is much more to be verified in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospel would haue better successe in the hearts of the people, and the Lords sabbath would be better kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulness, for the endlesse care which he sheweth in the gouerning and preserving of vs. When David waxed old, and had made Salomon his sonne king in his stead, all the people shouted and cried, *God save king Salomon, God save king Salomon, so as the earth rang againe.* Shall the people of Israel thus reioyce at the crowning of Salomon, and shall not we much more reioyce when as Christ Iesus is placed in heauen at the right hand of his father, and hath the euerlasting scepter of his kingdome put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduenture of our liues. When David desired to drinke of the water of the well of Bethlem, three of his mightie men went and brake into the host of the Philistims, and brought him water. Thus they ventured their liues for Dauids sake: and shall not we much more willingly venture our liues to doe Christ service in token of thankfulness for his continuall preserving of vs?

Thus much of the highest degree of Christs exaltation in his kingdome: now followeth the last point to be belicied concerning Christ, in these words, *From thence he shall come to iudge the quicke and the dead.* And they containe a prooffe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute

1. Sam. 24. 6.

1. Sam. 10. 16.

1. King. 1. 34.

2. Sam. 15.
15. 16.

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1. Pet. 3. 3.

Ioh. 5. 14.
Ioh. 3. 18.

ecute iustice in courts or assises for the maintenance of the state and peace of the kingdome: so Christ Iesus sitting at the right hand of his father, that is, beeing made soueraigne Lord of all things both in heauen and earth, is to hold a court or assise, in which he shall come to iudge both the quicke and the dead. Now in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not? II. the time of it. III. the signes thereof. IV. the manner of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not? the question is needfull: for as Saint Peter saith, *There shall come in the last dayes mockers, which shall walke after their lasts, and say, where is the promise of his coming?* which daies are now. The answer to this question is set downe in this article, in which we professe that the coming of Christ to the last iudgement, is a point of religion specially to be held and avouched. The reasons to prooue it, are principally two: first the testimonie of God himselfe in the bookes of the old and new testament, which afford vnto vs plentifull proofes touching the last iudgement, so as he which will but lightly reade the same, shall not neede to doubt thereof. The second reason is taken from the iustice and goodnes of God, the propertie whereof is, to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie, (for iudgement beginneth at Gods house,) and the vngodly haue their hearts ease. Wicked Diues hath the world at will, but poore Lazarus is hunger bitten, full of sores, and miserable euery way. This beeing so, it remaineth, that after this life, there must needs be a iudgement and a second coming of Christ, when the godly must receiue fulnes of ioy and glorie, and the vngodly fulnes of woe and miserie. This second reason may stoppe the mouths of all gainesayers in this worlde whatsoeuer. But it may be objected, that the whole world stands either of beleeuers or vnbeleuers, and that there is no last iudgement for either of these: for the beleuer, as Christ saith, hath euermassing life, and shall not come into iudgement; and the vnbeleuer is condemned already, and therefore needeth no further iudgement. *Answer.* Where it is said, he that beleueth shall not come into iudgement, it must be vnderstood of the iudgement of condemnation, and not the iudgement of absolution: and he that beleueth not is condemned already in effect and substance three waies: I. in the counsell of God, who did foresee and appoint his condemnation, as it is a punishment of sinne, and an execution of his iustice. II. in the word of God, where he hath his condemnation set down.

III. he

III. he is condemned in his owne conscience: for every vngodly mans conscience is a iudge vnto himselfe, which doth every houre condemne him, and it is a forerunner of the last iudgement. And notwithstanding all this, there may remain a second iudgement, which is a manifestation and finishing of that which was begun in this world: & therefore the meaning of that place is this: he that beleueth not is alreadie iudged in part, but so as the full manifestation thereof, shall be at the second comming of Christ.

The second circumstance, is the time of his iudgement: in handling whereof first let vs see what is the iudgement of men, secondly what is the truth. For the first, two opinions touching this time take place: The first is, that the second comming of Christ shall be about sixe thousand yeares from the beginning of the world, and that for the Elects sake some of these daies must be shortned: and now since the beginning of the world, are passed five thousand and almost sixe hundred yeares, so as there remaines but foure hundred. The grounds of this opinion are these. First the testimonie of Elias, *two thousand yeares before the law: two thousand yeares under the law: and two thousand yeares under Christ. And for the elects sake some of these yeares shall be shortned.* *Answer.* This was not the sentence of Elias the Thisbite, but of another Elias which was a Jew, no Prophet. And whereas he saith: two thousand yeares before the law: and two thousand yeares vnder the law, he faileth. From the giuing of the law to the comming of Christ, was about one thousand and five hundred yeares: and from the law to the creation aboue two thousand. Now if Elias can not set downe a iust number for the time past, which a meane man may doe, what shall we thinke that he can doe for the time to come? And if he deceiue vs in that which is more easie to finde, how shall we trust him in things that be harder? The second reason is this: How long God was in creating the world, so long he shall be in gouerning the same; but he was sixe daies in creating the world, and in the seuenth he rested, and so proportionally he shall be sixe thousand yeares in gouerning the world: every day answering to a thousand yeares, as Peter saith: *A thousand yeares are but as one day vnto God*, and then shall the ende be. *Answer.* This reason likewise hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeares are but as a short time with God: and we may as well say, two thousand or tenne thousand yeares are but as one day with God. For Peter meant not to speake any thing distinctly of a thousand yeares, but of a long time. Thirdly it is alledged, that within sixe thousand yeares from the crea-

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tion of the world, shall appear in the heauens straunge coniunctions, and positions of the starres, which signifie nothing else but the subuersion of the state of the world: nay, some haue noted that the ende thereof should haue beene in the yeare of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and friuolous, and their grounds be as friuolous. For no man can gather by the ordinarie course of the heauens the extraordinarie change of the whole world.

The second opinion is, that the ende of the world shall be three yeares and an halfe after the reuealing of Antichrist. And it is gathered out of places in Daniel and the Revelation, abused. Where a time and halfe a time signifie not three yeares and an halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the ende shall be three yeares and an halfe after the reuealing of Antichrist, then may any man know before hand the particular moneth wherein the ende of the world should be, which is not possible.

Now the truth which may be auouched against all, is this, that no man can know or set downe or coniecture the day, the weeke, the moneth, the yeare or ⁴ the age, wherein the second comming of Christ and the last day of iudgement shall be. For Christ himselfe saith, *of that day and houre knoweth no man, no not the angels in heauen, but God onely:* nay Christ himselfe as he is man, knew it not. And when the disciples asked Christ at his ascension, whether he would restore the kingdome vnto Israel, he answered, *It is not for you to know the times and seasons, which the father hath put in his owne power.* And Paul saith, *Of the times and seasons, brethren, you haue no neede that I write vnto you. For you your selues know perfectly that the day of the Lord shall come, euen as a thiefe in the night.* Now we know that a man that keepeth his house, can not coniecture or imagine when a thiefe will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement. This must we hold steadfastly, and if we read the contrarie in the writings of men, we are not to beleeue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely the signes of the last iudgement, they are of two sorts: some goe before the comming of Christ, & some are ioyned with it. The signes that goe before, are in number seuen, recorded distinctly by the holy Ghost. The first, is the preaching of the Go-

spel through the whole world. So our Saviour Christ saith, *this Gospel of the kingdome must be preached through the whole world for a witness unto all nations, and then shall the end come.* Which place must thus be vnderstood; not that the Gospell must be preached to the whole world at any one time, for that (as I take it) was neuer yet seene, neither shall be; but that it shall be published distinctly and successiuey at seuerall times: and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies, we shall finde this to be true, that the Gospel hath beene preached to all the world: and therefore this first signe of Christs comming is alreadie past and accomplished.

The second signe of his comming, is the revealing of Antichrist, as Paul saith, *The day of Christ shall not come before there be a departure first,* 2. Thess. 2. 3. *and that man of sinne be disclosed, even the sonne of perdition, v. which is Antichrist.* Concerning this signe, in the yeare of our Lord 602. Gregorie the eight Pope of Rome, auouched this solemnly as a manifest truth, that whosocuer did take to himselfe the name of Vniuersal Bishop, the same was Antichrist. Now fife yeres after, Boniface succeeding him, was by Phocas the Emperour entituled, Vniuersall Bishop, pastour of the Catholicke Church, in the yeare of our Lord 607. and of all Popes he was the first knowne Antichrist, and since him all his successours haue taken vnto them the same title of Vniuersall and Catholicke Bishop, whereby it doth plainly appeare, that at Rome hath bin and is the Antichrist. And this signe is also past.

The third is, a generall departing of most men from the faith. For it is said in the place before named, *let no man deceiue you: for the day of Christ shall not come, except there be a departing first.* 2. Thess. 2. 3. Generall departure hath bin in former ages. When Arius spread his heresie, it tooke such place that the whole world almost became an Arian. And during the space of 900. yeares from the time of Boniface, the popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as an handfull of wheat in a mountain of chaffe, which can scarce be discerned. This signe is in part already past, neuer thelesse it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan rageth and seekes to bring men into his kingdome. Therefore it standeth vs in hand to labour for the knowledge of true religion, and hauing learned it, most heartily to loue the same.

The fourth signe is, a generall corruption in manners. This point the Apostle sets downe at large, saying, *Toward the latter daies shall come* 2. Tim. 3. 1. *perilous*

perilous times, wherein men shall be lovers of themselves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy, and without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traitors, headie, high minded, lovers of pleasures more then lovers of God, &c. This general corruption in the manners of men, is noted by our Sauour Christ, when he saith, *when he commeth he shall scarce finde faith upon the earth.* This signe hath bin in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christs comming stands in terrible and grievous calamities. For Christs disciples asking him a signe of his comming, and of the ende of the world, he saith, *There shall be warres and rumours of warres, nation shall rise against nation, and realme against realme: and there shall be pestilence and famine and earthquakes in diuers places, and men shall be at their viuites endes.* These haue bin in former ages. In the first three hundred years after Christ, were tenne most fearefull persecutions: and since in Europe the Church of God hath bin wonderfully persecuted by the Antichrist of Rome in the hundred years last past.

The sixth signe is, an exceeding deadnes of heart, so as neither iudgements from heauen, nor the preaching of the word shall mooue the hearts of men. So Christ saith, *It shall be in the comming of the sonne of man, as it was in the daies of Noe, and in the daies of Sodom: they knew nothing till the floods came, and fire from heauen destroyed them all.* This signe vndoubtedly is manifest in these our daies, howsoeuer it hath beene also in former times. For where are any almost, that are moued with Gods iudgements, or touched at the preaching of the word, nay rather men harden their hearts, and become secure & careles. The small fruit that the word of God bringeth forth in the liues of men, shews this to be most true.

The seventh and last signe, set downe by the Apostle Paul is, that there shall be a calling of the Iewes before the Lord come to iudgement: but of the time when this calling shall be, of the manner how, or the number of them that shal be called, there is no mention made of in the word of God. Now it is likely that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end can not be farre off. Now follows the signe that is ioyned with the comming of Christ, called *the signe of the sonne of man.* What this signe is, we finde not in the Scriptures. Some thinke it to be the signe of the crosse; but that is friuolous: some, the glory
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and maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ. *Then (saith he) shall appeare the signe of the sonne of man, &c. and then they shall see him come in the clouds of heauen with power and great glorie:* where he distinguisheth the one from the other. But I rather coniecture it to be the burning of heauen and earth with fire, at the very instant of Christs coming, mentioned by Peter. We must not here dispute whence this fire shall come, or how it shall be kindled, for that the word of God hath concealed: and where God hath not a mouth to speake, there we must not haue an eare to heare. Math. 24 30.

The vses to be made hereof, are these. While S. Peter had set down the change that shall be at the coming of Christ, & that heauen & earth must be purged with fire, he makes this vse thereof. *Seeing all things must be dissolved, what manner of men ought we to be in holy conuersation and godlines?* and the reason is good. For if heauen & earth must be changed and purged at Christs coming, then much more ought we to be changed, & to put off the old man of sinne, & to become new creatures created after the image of God in righteousness and true holines. If the bruite creatures must be reuened by fire, then much more are we to labour that the fire of Gods spirit may burne vp sinne & corruption in vs, and so change vs that we may be readie for him against his coming: els heauen & earth it selfe shall stand vp in iudgement against vs to our condēnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation & sobrietie in the vse of Gods creatures, as in costly buildings, gorgeous attire, & such like. What madnes is this, to bestow al that we haue, on such things, as at the day of iudgemēt shall be consumed with fire. For looke whatsoeuer abuse shall come to Gods creatures by our follie, the same shall then be abolished. Thirdly, we must consider that the cause why heauen & earth must be consumed with fire, is mans sinne, by means wherof they are made subiect to vanitie & corruption. Here then we haue iust occasion to acknowledge the greatnes and wretchednes of our sinns. If any of vs had but seen the Iewes leprosie, it would haue made vs to wonder: for the contagion therof did infect not only the whol mā, but his garments also that were about him, & sometime the walls of his house: but howsoeuer we cannot now see that leprosie among vs, yet we may see a worse. For the leprosie of our sins doth not only infect our garments, & the things about vs, with our bodies but euē the high heauē & the earth are stained with the contagion therof, & are made subiect to vanitie and corruption: yea by sinne in vs the most glorious creatures in the,

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as the Sunne, Moone, and Starres are become subiect to vanitie. Oh then, how wretched is the heart of man, that makes no bones of sinne, which is the most noysome thing in all the world, the stinke whereof hath infected both heauen and earth. If we could consider this, we would not be so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore lazar full of blanes and sores: but if we could see our sinnes in their right colours, they would make vs seeme vnto our selues tenne thousand times more ougly then any lazar man can be; the contagion thereof is so great and noisome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here we are to know, that this fire shall not consume the substance of heauen and earth, but onely change the qualitie, and abolish the corruption which our sinnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which we may obserue two things: I. who shall be iudge: II. the proceeding of this iudge. The first is expressed in this article: *From thence he shall come to iudge. He*, that is, Christ Iesus the second person in Trinitie. For the father hath committed all iudgement vnto him. It is indeed an action common to all the three persons in Trinitie, but yet the execution thereof appertaines vnto the sonne. The father indeede doeth iudge the world, but yet by the sonne. But some may obiekt, that the *Apostles shall sit on twelue thrones and iudge the twelue tribes of Israel.* And Saint Paul saith, *The Saints shall iudge the world.* How then is this true, that Christ is the onely iudge of the world. *Answw.* The authoritie of iudgement and giuing sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles, or to the Saints: and they shall iudge at the last day onely as witnesses & approouers of Christs iudgement. At the great day of asise beside the iudge, the iustices on the bench are also in a maner iudges, not that they giue sentence, but because by their presence they approoue and witnesse the equitie of the sentence of the iudge: so the definitiue sentence doth belong to Christ: and the Apostles and Saints doe nothing but approoue, and being present giue assent to his righteous sentence.

The whole proceeding of the last iudgement may be reduced to seuen points or heads. The first is the comming of the iudge in the clouds. Here at the first may be demanded, why Christ holds the last iudgement rather on earth then in heauen. *Answw.* He doth it for two causes. One, the creature to be iudged hath sinned here vpon earth: and he proceedes after the manner of earthly iudges, who hold their selsions and asises there

Math. 19. 28.

1. Cor. 6. 2.

there where trespasses are commonly committed. The second, because the deuill and his angels are to be iudged, and it is a part of their punishment to be cast out of heauen. For no vncleane thing may come into this heauenly Ierusalem, and therefore they now remaine in the lower parts of the world, and there must be iudged. Furthermore, the second coming of Christ is sudden, as the coming of a thiefe in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration whereof must teach vs the same duties which our Sauour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing all things knew also the disposition of mans heart, and therefore saith, *Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkenesse, and the cares of this life, least that day come upon you vnawares.* For these sinnes benumme the heart, and steale away all grace. This exhortation in these our daies is most needefull. For mens hearts are like the smithes stithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly he teacheth them what they must doe: *Watch therefore* (saith he) *and pray continually: that ye may be counted worthie to escape all these things that shall come to passe, and that ye may stand before the sonne of man.* But you will say: how may we be found worthie to stand before Christ at that day? *Answer.* Doe but this one thing: for your liues past be humbled before God, and come vnto him by true, heartie, and vnfeined repentance, be chaunged and become newe creatures: pray vnto him earnestly for the pardon of your sinnes in Christ, and pray continually that God will turne your hearts from your olde sinnes euery day more and more: and then come the last iudgement when it will, ye shall be found worthie to stand before Christ at his coming. The repentant sinner is he, that shall finde fauour in the sight of God at that day. The consideration hereof may moue vs to change our liues. Those which were neuer yet humbled for their sinnes, let them now beginne: and those which haue already begunne, let them goe forward and continue. But the deuill will crie in the hearts of some men, that this exhortation is as yet needelesse: for the day of iudgement is not neare, because all the signes thereof are not yet passed. *Answer.* Suppose the day of iudgement be farre off, yet the day of thy death cannot be so: for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent Cain died long since, and yet the day of iudgement when it commeth, shall finde him impenitent still. The same thing

Luk. 21. 35.

may be said of Saul, Achitophel, and Iudas. They died desperately and impenitent, and the Lord shall finde them so at his comming. So will it be with thee, whatsoeuer thou art that repentest not. Death may come vpon thee the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgement thou maist be found worthie to obtaine fauour in the sight of the Lord. Securitie doth ouerwhelme the world; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee vnworthie, then the Lord Iesus at his comming shall finde thee vnworthie: and the deuill shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall be readie to swallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and be a bill of iudgement to thy further condemnation.

Math. 25. 31.

The second point followeth, that Christ after that he is come in the cloudes shall sit in a throne of glorie, as the soueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shew themselves vnto their subiects in maiestie, power, and glorie, vse to ascend into the thrones of their kingdomes, and there to shew themselves and appeare in state vnto all the people. Now what this throne is, and how Christ sits in the same, the Scripture hath not reuealed, and therefore I will not stand to search. Yet here must we further marke, that this appearance of his in endles glorie and maiestie shall be most terrible and dreadfull to the vngodly, and therefore in Daniel his throne is said to be like a flame of fire, and at the very sight hereof men shall desire the mountaines to fall vpon them, and the hills to couer them.

Dan. 7. 9.

The third point, is the citing of all men and of the angels before his maiestie in that day, there to answer for themselves. This citing shall be done by the voice of Christ, as he himselfe saith: *In that day all that are in the graues shall heare his voyce, and they shall come forth.* And here we are to consider two things: I. the power of this voice: II. the ministerie whereby it shall be vttered. For the first, no doubt the power of this voyce shall be vnspeakable, and therefore it is compared to a trumpet, the loudest and shrillest of all muscalle instruments; and to the crie of the mariners, whose manner hath bin in the doing of any busines with all their strength at one instant to make a common shout. And sensible experience shall manifest the force thereof. For it shall cause all the dead even from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares: and all vncleane spirits shall

Ioh. 5. 28.

Math. 24. 31.

1. Thess. 4. 6.

be forced and compelled, will they nill they, to come before Christ; who shall be vnto them a most fearefull and terrible iudge, neither man nor angel shall be able to absent or hide himselfe: all without exception must appeare, as well high as low, rich as poore: none shall be able to withdraw themselves, no not the mightie Monarches of the earth.

Furthermore, this voice shall be vttered by angels. As in the Church Christ vseth men as his ministers by whome he speakes vnto his people: so at the last day he shall vse the ministerie of angels, whome he shall send forth into the foure windes to gather his Elect together: and therefore it is likely that this voyce shall be vttered by them. And by this which hath bene saide, we must be moued to make conscience of all sinne. For there is no auoiding of this iudgement, we can not absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it stands vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of christianitie, that when we shall be cited before his glorious maiestie at the last day, we may be cleared and absolved. Math. 24. 31.

The fourth point is, the separation of the sheepe from the goates, the good from the badde; for when all the kinreds of the earth, and all vncleane spirits shall stand before Christ, sitting in the throne of his glorie: then as a good shepheard he shall separate them one from an other, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth also how to doe this, and he will doe it. This full and finall separation is reserued to Christ, and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate till haruest, and then the reapers must separate them, and gather the wheate into the barne, but the tares must be burned with vnquenchable fire. By the consideration of this one point, we learne diuers things: I. that in the Church of God in this world, good and badde are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords sanne, whereby he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly. Therefore the Church is compared to a barne flore, where is both wheate and chaffe: and a Math. 25. 32.

Ezech. 34. 18.

Ioh. 10. 27.

corne field, where is both tares and good corne: and a draw net, where in is both good fish and bad. Secondly, whereas this separation must not be before the ende of the worlde, hence we learne the state of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by those with whome they liue. For goates vse to strike the sheepe, to annoy their pasture, and to make their water muddie that they cannot drinke of it: therefore we must prepare our selues to beare all annoyances, crosses, and calamities that shall befall vs in this world by the wicked ones, among whome we liue. Thirdly we are taught, that howsoeuer the goates and the sheepe be very like, and feede in one pasture, and lie in one fold all their life time: yet Christ can and will seuer them asunder at the last day. Therefore, considering as we are borne of Adam we haue the nature of the goate, yea of the wilde beast, and not of the sheepe; it stands vs in hand to lay aside our goatish conditions, and to take vnto vs the properties of the sheepe of Christ, which he expresseth in these words, *My sheepe* (saith he) *heare my voyce, I know them, and they follow me.* And the properties are three; to know him, to be knowne of him, and to follow him, namely in obedience: and he that findes them all in himselfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, and yet therewithall ioyne not obedience, howsoeuer the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioyne obedience to his word, that when the day shall come that the goats must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shal come, we cannot deceiue Christ: he it is that formed vs, he knows our hearts, & therefore can easily discern what we are.

The fifth thing is the triall of euery mans particular cause, a point especially to be considered. For as at the barre of an earthly iudge, the malefactor is brought out of prison and set before the iudge, and there examined: euen so in that great day, shall euery man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By works: as the Apostle saith, *we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body according to that he hath done, whether it be good or euill.* And the reason is, because works are the outward signes of inward grace and godlines. And though we be iustified by faith alone without works, yet

1. Cor. 5. 10.

may

may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but onely to manifest them to be iust indeede, which were iust before and in this life truly iustified. The consideration of this very point should moue vs all to repent vs of our sinnes past and to reforme our selues throughout, and to be plentifull in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more straightly to all good duties, then if with the Papists, we held iustification by workes.

Furthermore, in this triall two things must be skanned: I. how all mens workes shall be made manifest: II. by what meanes they shall be examined. Of the manifestation of euery mans worke, S. Iohn speaketh, *And I saw* (saith he) *the dead both great and small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of the se things which were written in the books according to their works.* God is said to haue books not properly, but because all things are as certen and manifest to him, as if he had his Registers in heauen to keepe golles & records of them. His books are three, the booke of Prouidence, the booke of Iudgement, the booke of Life. The booke of his prouidence is the knowledge of all particular things past, present, to come. Of this the Psalmist speaketh, *Thine eyes did see me when I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* The booke of iudgement is that whereby he giues iudgement: and it is twofold. The first is Gods knowledge or prescience, in which all the affaires of men, their thoughts, words, and deedes, are as certenly knowne and set downe, as if they were put in bookes of record. We may forget our sinnes, but God keeps them in a register: he knowes them euery one. The second booke is euery mans particular conscience, which also brings to remembrance and testifies what men haue done, and what they haue not done. The booke of life is nothing else but the decree of Gods election, in which God hath set downe who be ordained to life eternall. Rev. 20. 12.

Now the opening of these bookes is a thing wherein the endles power of God shall most notably shew it selfe. For when we shall stand before the iudgement seate of Christ, he then knowing all things in his eternall counsell, shall reueale vnto euery man his owne particular sinnes, whether they were in thought, word, or deede, and then also by his mightie power he shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience Psal. 136. 16.

is shut vp as a closed booke; but then it shall be so touched, and as it were opened, that he shall plainly see and remember all the particular offences which at any time he hath committed; and his very conscience shall be as good as a thousand witnesses: whereupon he shall accuse and vtterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their finnes: for howsoeuer they may hide and couer them from the world; yet at the last day, God will be sure to reueale them all.

Now after that mens workes are made manifest, they must further be tried whether they be good or euill. And that shall be done on this manner. They that neuer heard of Christ must be tried by the law of nature, which serues to make them inexcusable before God. As for those that liue in the Church, they shall be tried by the Law and the Gospell, as Paul saith, *As many as haue liued by the law, shall be iudged by the law.* And againe, *At the day of iudgement God shall iudge the secrets of our hearts according to his Gospell.* And, *By faith Noah builded an arke, whereby he condemned the old world.* If this be true, then we must in the feare of God heare his word preached and taught with all reuerence, and make conscience to profit by it. For otherwise in the day of iudgement when all our works shall be tried by it, the same word of God shall be a bill of inditement, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweete promises of the Gospell: considering it is the onely touchstone, whereby all our words, thoughts, and works must be examined.

The sixth point in the proceeding of the last iudgement, is the giuing of sentence, which is twofold: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligently, that we may receiue profit thereby. And first of all Christ shall beginne his iudgement with the sentence of absolution; which shewes, that he is readie to shew mercie and slow to wrath. In this sentence we are to consider foure points: I. a calling of the elect to the kingdome of heauen: II. the reason thereof: III. a replie of the elect: IV. the answer of Christ to them againe. The calling of the elect is set downe in these wordes, *Come yee blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* And the words are to be obserued one by one. *Come ye blessed*] Though Christ now sit in glorie and maiestic in iudgement, yet he ceaseth not to shew his tender affection of loue vnto his chosen. And this overthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession

Rom. 2. 12.
verf. 16.
Heb. 11. 7.

Math. 25. 34.

of Saints, then by our selues immediatly, because he is now exalted in glorie and maiestie. But marke, when he was here on earth, he said, *Come vnto me all ye that are heauie laden and I will ease you.* And when he shall be most glorious in maiestie and power at the day of iudgement, he will then also say, *Come ye blessed of my father:* and therefore we may resolute our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Yee blessed of my father*] The elect are here called the blessed of God, because their righteousness, saluation, and all that they haue, springs of the meere blessing of God. Nothing therefore must be ascribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merite, but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his workes. *The kingdome*] that is, the eternall estate of glorie and happinesse in heauen: therefore in this life we must so vse this world, as though we vsed it not: all that we haue here is but vaine and transitorie: and all our studie and endeaour must be to come to the kingdome of heauen. *Prepared*] Here note the vnspeakable care of God for the faithfull. Had he such care to provide a kingdome for his children before they were? then we may assure our selues, he will haue greater care ouer them now when they haue a being. *For you*] that is, for the elect and faithfull. Hence it appeares that there is no vniuersall election whereby (as some suppose) God decrees that all and euery man shall be saued. Indeece if he had said, *Come ye blessed of my father, inherit the kingdome prepared for all but receiued of you,* it had bin something, but he saith onely, *prepared for you:* and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these words, *For I was hungrie, and ye gaue me meate, &c.* When he saith, *for I was hungrie*, he meanes his poore and distressed members vpon earth: and thereby he signifies vnto vs that the miseries of his seruants are his owne miseries. Thus the Lord saith in Zacharie, *He which toucheth you, toucheth the apple of mine eye.* And when Saul was going to persecute them in Damaſco and else where that called on the name of Christ, he cried from heauen, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high priest who is touched with the feeling of our infirmities: and if he account our miseries his owne miseries, then no doubt he will pitie our estate and make vs able to beare the worst. *And ye gaue me meate*]

Zach. 2. 8.

Act. 9. 4.

Hebr. 4. 15.

Gal. 6. 10.

Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeede to helpe all, in as much as they are our very flesh and the creatures of God; but the rule of S. Paul must be remembred, *Doe good to all, but especially to those that are of the household of faith.* Many are of minde that the best workes are to build Churches and Monasteries, but Christ tells vs here, that the best worke of all is to releue those that be the liuing members of his mystical bodie.

The third point is the replie of the Saints to Christ againe, in these words, *Lord, when saw we thee an hungred, and fedde thee? &c.* They doe not denie that which Christ auouched, but doe, as I take it, standing before the tribunall seate of God, humble themselves, hauing still an after-consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of workes and to stand vpon them in the matter of iustification before God. And we must rather doe as the Saints of God doe, abase our selues in regard of our sinns past.

Mark. 10. 42.

The last point is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence: and it serueth to teach vs, how we should behaue our selues in doing workes of mercie, which are duties to be performed in this life. We are not to doe them of any sinister respect, as for praise of men or commoditie, but we must propound vnto our selues the partie to whome we doe any good, and in him looke on Christ, and so doe it, as vnto Christ and for Christs sake onely: and this is a good worke indeed. Christ saith, *who soeuer shall giue a cuppe of cold vwater to a disciple in the name of a disciple, shall not lose his reward.* It is but a small gift, but yet the manner of doing it, namely in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent worke of mercie. It is a speciall marke of a childe of God to shew mercie on a christian because he is a Christian. If any would know whether he be a christian or no, let him search himself, whether he loue a man, and can doe good vnto him, because he is a child of God, and a member of Christ. For this is a plaine argument, that he also is the child of God. Many can loue, because they are loued againe, but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

The sentence of condemnation followes in the second place: and it contains foure points: I. the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for themselves: lastly, the answer of Christ to them againe. The reiection of the wicked

wicked is vttered by a terrible sentence, *Away from me yee cursed into bell fire*. The vse hereof in generall is twofolde. First it serues to awake and excite all men and women in the worlde whosoeuer they be that shall heare it; to looke vnto their owne estates. It is wonderfull to see what great security reigneth euery where in these our dayes. Men go on in sinne from day to day and from yere to yere without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of security are twofold: I. the prosperity of the wicked, who of all men liue most at ease without trouble, either in body or in mind. II. Gods patience and long suffering; as Salomon saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill*. But to awake all those which liue in this security; they must remember that how soeuer the Lorde God doth now deferre his iudgement, yet there is a day wherein he will no way shewe mercy and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them, *Away from me yee cursed*. The second vse is to the godly: It serues to nurture them and to keepe them in awe before God: and no doubt, this was a principall cause why this sentence was here penned by the holy ghost. A wise master of a family will checke his seruant, and if the cause require, correct him in his childs presence, that the child it selfe may learn thereby to feare and stand in awe of his father: so Christ the most careful and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoeuer they shall heare or read the same, might be mooued thereby to stand in feare of God, and more dutifully perfourme obedience vnto his commandements. *Away from me*. Here we may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driuen away from his presence. Now he that would haue fellowship with God after this life, and escape that punishment, must seeke to haue it in this life: and he that will not seeke to haue fellowship with him in this life shall neuer haue it after in the day of iudgement. Again, let vs marke that it is nothing to draw nere vnto Christ with our lippes, if the heart be not with him: for such as come nere with the lippe and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me yee cursed*; and shall be seuered as farre from Christ as hell from

Eccles. 8. 11.

from heauen. Therefore let vs not content our selues with formall profession, but open the doores of our hearts, that the king of glory may come in. *Yee cursed.*] They are cursed who are borne in sinne and liue in their sinnes, and all the daies of their liues so perseuere to the last gaspe without seeking recovery. Whoso euer he be, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with God in Christ. This being so, aboue all things in this worlde wee must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day will come when we shall heare this fearefull sentence pronounced against vs: *Away from me yee cursed into hell fire.* What hell fire is, we must not curiously seatch, but rather giue our whole endeauour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet we are to knowe thus much, that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearefull and terrible wrath of God both on body & soule for euer. For howsoeuer the body be subiect to burning with bodily fire, yet the soule being spirituall can not burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly resembled thereby. *Prepared for the deuill and his angels.*) There is in euery mans heart by nature this corruption; whereby when he sinneth, he thinkes that there is no danger but all is well, hauing as Esai saith, made a *covenant with hell*. But here consider, that, although the deuill was once an angell of light, yet when he had sinned, he could not escape helk it was prepared euē for him. How then shal vngodly men, which are not halfe so wily, think to escape?

Now followeth the reason of their reiection in these wordes: *For I was an hungred and ye gave me no meate, &c.* Hence we learne these two points: I. that all mans religion and seruing of God is in vaine, if so be we shew no compassion toward the poore members of Christ, in feeding, clothing, lodging, and vising of them. For we must thinke, that many of those against whome this reason shall be brought, did know religion and professe the same, yea they prophesied in the name of Christ, and called on him, saying, *Lord, Lord*: and yet the sentence of condemnation goeth against them; because they shewe no compassion toward the members of Christ, and therefore it is a principall vertue, and a speciall note of a christian, to shew the bowels of compassion towards his needy breethren. Here againe we note, that it is not sufficient for vs to abstaine
from

from euill, but we must also do good. For it is not said, I was an hungred and ye tooke from me, but, *when I was hungry ye gave me no meate.* Mat. 3. They are not charged with doing euill, but, for not doing good. S. Iohn saith, *The axe is laide to the roote of the tree,* and the reason followes, not because the tree bare euill fruite, but *because it bare not good fruite:* therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God will be mercifull vnto them, because they doe no man harme. Thus we see how the deuill blindes the eyes of men: for it will not stand for paiment at the day of iudgement to say, I haue hurt no man, unlesse we further doe all the good we can.

The third point is the defence which impenitent sinners make for themselves in these wordes, *Lord, when saw we thee an hungred, or thirstie, or naked, or in prison, or sicke, & did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gainsay, and iustifie themselves. Here marke the nature of all impenitent sinners, which is to sooth and flatter themselves in sinne, and to maintaine their owne righteousness, like to the proud Pharisee in his prayer, who bragged of his goodness, and said, *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* Luk. 18. 10. and in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faith, and bragge of their zeale of Gods glory, and of their loue to their brethren, and yet indeed shewe no signes thereof. And truly we are not to maruell when wee see such persons to iustifie themselves before men, whereas they shall not be ashamed to do it at the day of iudgement before the Lord Iesus himselfe.

The last point, is Christs answer to them againe in these wordes: *Verily, I say vnto you in as much as ye did it not to one of the least of these, ye did it not to me.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that when we are to shew compassion to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his basenesse, in that he wants food or raiment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must moue vs to compassion, and cause vs to make a supply of his wants more then any respect in the worlde beside. And surely when Christ in his members comes to our dores and complains that he is hungry and sicke, and naked, if our bowels carue not towards him, there is not so much as a sparke of the loue of God in vs.

The seuenth point in the proceeding of the last iudgement is, the retribution or reward in these wordes: *and they shall goe into everlasting paine,*

and

and the righteous into life eternall. How doe the wicked enter into hell and the godly into heauen? *Ans^{vr}.* By the powerfull and commanding voice of Christ, which is of that force, that neither the greatest rebell that euer was among men, nor all the deuils in hell, shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heauen or in hell, we are to looke about vs and to take heed vnto our hearts. Indeed if the time were but a thousand or two thousand yeres, then with more reason men might take liberty to themselves: but seeing it is without end we must be most carefull through the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoid that fearfull sentence of euerlasting woe and condemnation, which shall be pronounced against the wicked. And whereas all wicked men shall go to hell at Christs commandement, it teacheth vs, willingly to obey the voice of Christ in the ministry of the word. For if we rebell against his voice in this world, when in the day of iudgement sentence shall be pronounced against vs, we shall heare another voice, at the giuing whereof, we must obey whether we will or no, and therupon goe to euerlasting paine, whither we would not. Let vs therefore in time deny our selues for our sinnes past, and only rely vpon Christ Iesus for the free remission of them all; and for the time to come, lead a new reformed life.

Thus much of the order of Christ his proceeding at the day of iudgement. Now follow the uses therof, which are either comforts to Gods Church or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to work our redemption, must also be our iudge. And hence we reap two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the end of the world saith to his disciples; *when you see these things, lift vp your heads: for your redemption draweth neere.* Then he shall wipe all teares from their eyes. Secondly, we shall hereby haue a finall deliuerance from all sinne. Now what a ioyfull thing it is, to be freed from sinne, may plainly appeare by the cry of Saint Paul: *O wretched man that I am, who shall deliver me from this body of death?* And certen it is, that he which knowes what sinne is, and seriously repents him of the same, would wish with all his heart to be out of this worlde, that he might leane off to sinne, and thereby cease to displease God.

The second comfort is this: the godly in this worlde haue many enemies: they are reuiled, slandered, and often times put to death: well,
Christ

Christ Iesus at the day of iudgement will take euery mans case into his owne hand: he will then heare the complaint of the godly, howsoeuer in this world they found no remedy: & then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered especially of all those that are any way persecuted or molested by the wicked of this world. Apoc. 6.10.

Now follow the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, and to mooue them with all speed to seeke vnto Christ for the pardon of the same. When Paul preached to the Athenians, he willed them to repent vpon this ground and reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousness.* Act. 17.31. To speake plainly, we can be content to heare the word, and to honour him with our lippes, yet for the most part, all is done but for fashions sake: for still we liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when we shall come before the iudge of heauen and earth, and haue all our sinnes laid open, and we must answer for them all. This is the point which the holy Ghost vseth as a reason to mooue men vnto repentance: and assuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpose Paul saith, *If wee would iudge our selues, wee should not be iudged.* 1. Cor. 11.31. Wouldest thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Now a man in iudging of himselfe, must per-
fourme foure things: I. he must examine himselfe of his owne sinnes: II. he must confesse them before the Lorde. III. hee must condemne himselfe; and as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and cry vnto God as for life and death, for the remission of all his sinnes: and he that doth this vnfaignedly shall neuer be iudged of the Lorde at the last day: but if we slacke and neglect this duty in this life; then vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul saith, *Judge nothing before the time vntill the Lord come, who lighten things that are in darkenesse, and make the counsells of the hearts manifest.* 1. Cor. 4.3. And Christ saith, *Iudgement is mine:* and, *Judge not, and yee shall not be iudged.* And againe Paul saith to the Romanes, *Why doeſt thou iudge thy brother? for wee must all appeare before the iudgement seate of Christ:* but some will aske, how doth one iudge another? *Ans.*

Thus:

Thus: I. when a man doth well, to say of him that he doth euill: II. when a man doth euill, then to make it worse: III. when a thing is doubtfull, to take it in the worst part. And by any of these three wayes we are not to iudge either of mens persons or of their actions.

Aa.24.15.

Fourthly, wee must endeaour our selues to keepe a good conscience before God and before all men. This is the practise of Saint Paul, who in consideration and hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeaoured himselfe to haue alwaies a cleare conscience both towards God and towards men: His example is worthy our marking and imitation; for fewe there be that vpon this occasion make any conscience either of duty to God or to their brethren.

Rev.14.17.

Fifthly, the last iudgement must stirre vs vp to a reuerend feare of God, and cause vs to glorifie him: as the angel saith in the Reuelation, *Feare God and give glorie to him: for the houre of his iudgement is come.* And doubtlesse if any thing in the worlde will moue a man to feare the Lord, it is this, to remember the fearfull and terrible day of iudgement.

Now hauing spoken hitherto of the first person the father, and also of the sonne, it followeth in the next place to speake of the third person in these words, *I beleeue in the Holy ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *Holy Ghost, or Spirit.* It may here be demanded, how this title can be fit to expresse the third person, which seemes to be common to the rest: for the father is holy, and the sonne is holy: againe, the father is a spirit, and the sonne is a spirit. *Ans.* Indeepe the father and the sonne are as well to be tearmed holy in respect of their natures as the third person: for all three subsisting in one and the same godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a worke of the whole Trinity, the answer is, that although it be so, yet the worke of sanctification agrees to the holy ghost in speciall manner. The father sanctifieth by the sonne and by the holy ghost: the sonne sanctifieth from the father and by the holy ghost: the holy ghost sanctifieth from the father and from the sonne by himselfe immediatly: and in this respect is the third person tearmed holy. Again the third person is tearmed a Spirit, not only because his nature is spirituall (for in that respect the father is a spirit and the sonne is a spirit) but because hee is *spired* or *breathed* from the father and from the sonne, in that hee proceedes from them both. Thus wee see there is a speciall cause why the third person is called

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the Holy Ghost, that of gods, God to intercede for us, and to be glorified with us. Now the action of faith which concerns the third person, is to *believe in him*. Which is, I. to acknowledge the Holy ghost as he hath revealed himselfe in the word. II. In speciall to beleue that he is my sanctifier and comforter. III. To put all the confidence of my heart in him, for that cause. In these wordes are comprised foure points of doctrine, which are to be beleued concerning the holy ghost. The first shall be, very God. For we are not to put our affiance or confidence in any but in God alone. And no doubt the pennars of the Cteed in that they prefixed these words, *I beleue in*, before the article of the third person, meaning thereby to signifie, that he is true God, equall with the father and the sonne, according to the tenor of the Scriptures themselves. Peter saith to Ananias: *Why hath Satan filled thine heart, that thou shouldst lie unto the Holy ghost*; and continuing the same speech, he changeth the tearme onely, and saith, *Thou hast not lyed unto men, but unto god*. Whereby he insinuateth that the Holy ghost is very God. In the vision of the Prophet Isai, the wordes by him set downe are thus: *I heard the voice of Iehova, saying, whom shall I send? &c. and he said, Go and say to this people: Yee shall heare indeede, but yee shall not vnderstand*. But Paul quoting the same place, spake on this manner: *Well spake the Holy ghost by the Prophet, saying, Goe vnto this people and say vnto them*. Now these places being compared together make it plaine, that the title of *Iehova*, agreeth to the Holy ghost. But yet the enemies of this truth, which think, that the H. ghost is nothing els but the action or operation of god, object out of the Scriptures to the contrary: I. God knoweth the sonne: the holy ghost knoweth not the sonne: *for none knoweth the Sonne but the father: ergo* the Holy ghost is not god. *Ans.* That place excludeth no person in Trinitie, but onely creatures, and false gods; and the meaning is this: *None*, that is, no creature, or idol god, knoweth the sonne of God, but the father. And the opposition is made to exclude creatures, not to exclude the holy ghost. Again they object, that the Holy ghost *maketh request for vs* with groines and sighes that can not be vttered: therefore (say they) the Holy ghost is not god, but rather a gift of god. For he that is true god, can not pray, grieve, or sigh. *Ans.* This meaning is hereby to signifie that the Holy ghost causeth vs to make requestes, and stirreth vp our hearts to grieve and sigh to god: for he said before, *we haue receiued the spirit of adoption, whereby we cry, Abba, father*. Yet further, they object the wordes of the angel Gabriel to the virgine Mary, saying, *The vertue of the most high hath ouershadowed thee*: & hence they gather, that

Act. 5. 3. 4.

Isa. 6. 9.

Act. 28. 25.

Mat. 11. 27.

Rom. 8. 26.

Rom. 8. 15.

Luk. 1. 35.

that if the holy ghost be the vertue of God, then he is not God indeede.

Ans. As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall worde, that is, being for euer of the same substance with the father: so in this place the holy ghost is called the vertue of the most highest, not because he is a created quality, but because he is the substantiall vertue of the Father and the sonne: and therefore God equall with them both. Furthermore they alledge, that neither the Scriptures nor the practise of the Primitiue Church doth warrant vs to pray to the holy ghost *Ans.* It is not true. For whensoever we direct our praier to any one of the three persons, in him we pray to them all. Besides we haue example of prayer made to the Holy Ghost in the word of God. For Paul saith to the Corinthians, *The grace of our Lorde Iesus, she loue of God the father, and the fellowshippe of the Holy Ghost be vwith you all.* And the words are as if Paul had saide thus; O Father, let thy loue, O Sonne, let thy grace, O Holy Ghost, let thy fellowship be with them all. And therefore this first doctrine is true, and as well to be beleeued as any other, that the *Holy Ghost is God.*

Mat. 15. 16.

The second point is, that the Holy Ghost is a distinct person from the father and the sonne. Hereupon the articles touching the three persons are thus distinguished; I beleue in the Father, I beleue in the Sonne, I beleue in the Holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the father vttereth a voice from heauen, saying, *This is my beloved Sonne in whom I am well pleased:* and not the Sonne, or the Holy Ghost. Secondly the Sonne stood in the water, and was baptised by Iohn, and not the Father, or the Holy Ghost. Thirdly, the Holy Ghost descended from heauen vpon Christ in the forme of a doue; and not the father, or the sonne, but the holy ghost alone. Christ in his commision vnto his disciples, saith, *Goe teach all nations, baptizing them into the name of the father, the sonne, and the holy ghost.* Now if the Holy Ghost had bene the same person either with the father, or with the sonne, then it had bene sufficient to haue named the father and the sonne onely. And the distinction of the third person from the rest, may be conceiued by this, that the Holy ghost is the Holy Ghost, and not the father or the sonne.

Mat. 28. 19.

The third point to be beleued is, that the Holy Ghost proceedeth from the father and the sonne. For a further prooffe hereof, consider these places. Paul saith, *Yee are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, hee is not his.* And againe, *Because yee are sonnes, God hath sent forth the spi-*

Rom. 8. 9.

Gal. 4. 6.

rit of the sonne *into your hearts*: where we may obserue, that the Holy Ghost is the spirit both of the father and of the sonne. Now the H.ghost is called the spirit of the father, not only because he is sent of him, but because hee proceedeth from the father; as Christ saith to his disciples: *when the comforter will come, whom I shall send vnto you from the father, even the spirit of truth which proceedeth of the father, he shall testifie of me.* And therefore likewise he is the spirit of the sonne, not onely because he is sent of the sonne, but also because he proceedeth from him. Ioh. 15. 26.

Againe, in the Trinity the person sending doth communicate his whole essence and substance to the person sent. As the father sending the sonne doth communicate his essence and substance to the sonne. For sending doth presuppose a communication of essence. Now the father and the sonne send the Holy Ghost: therefore both of them communicate their substance and essence vnto the same person. Thirdly Christ saith, *The Holy Ghost hath receiued of mine, which he shall shewe vnto you*, namely knowledge and truth, to be reuealed vnto his Church. Ioh. 14. 16.

Whence we may reason thus: the person receiuing knowledge from an other, receiues essence also: the Holy Ghost receiues truth & knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath receiued substance and essence from the sonne. But some peradventure will say, where is it written in all the Bible in expresse words, that the Holy Ghost proceedes from the sonne as he proceedes from the father. *Answer.* The scripture saith not so much in plaine tearmes; yet we must know that that which is gathered forth thence by iust cōsequence, is no lesse the truth of God, then that which is expressed in words. Hereupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy ghost is equall to the father & the sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleue in the Holy Ghost as in the father and the sonne. And though the Holy Ghost be sent of the father and the sonne, yet (as I haue said before) that argues no inequality (for one equall may send another by consent) but order only, whereby the Holy Ghost is last of all the three persons. Againe in that the Holy ghost receiveth from the sonne, it prooues no inferiority. Because he receiues from the sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the sonne hath, sauing the propriety of his person.

Now follow the benefits which are given by the Holy Ghost, & they are of two sorts: some are common to all creatures, and some are proper

Iob. 33. 4.
Gen. 1. 2.

to men. The benefit of the Holy Ghost common to all creatures, is the worke of creation and preservation. For all things were created & made, and afterward preserved by the Holy Ghost. So Elihu saith, *The spirit of God hath made me.* And Moses saith, *In the beginning the spirit mooved upon the waters.* The phrase is borrowed from a bird, who in hatching of her yong ones, sits vpon the egges, mooues her selfe vpon them, & heats them. And so likewise the holy ghost in the beginning did by his owne power cherish and preserve the masse or lump whereof all things were made, and caused it to bring forth the creatures. This being euident, that the H. Ghost hath a stroke in the worke of creation and preservation, we must vnfaignedly acknowledge that we were first created, and since that time continually preserved by the benefit euen of the third person.

Iud. 6. 34.

Exod. 31. 3.

The benefits proper vnto men, are of two sorts: some are common to all men both good and badd, and some proper to the elect and faithfull. The benefits common to all men are diuers: I. the gift of practising a particular calling. As in the body seuerall members haue seuerall vices; so in euery society seuerall men haue seuerall offices and callings, and the giftes wherby they are inabled to perfourme the duties thereof, are from the Holy Ghost. When Gedeon became a valiant captaine to deliuer the Israelites, it is said he *was clothed with the spirit.* Bezaleel and Aholiab being set apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workmanship, to finde out curious workes, to worke in gold and in siluer and in brasle; also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skill of any handicraft is not in the power of man, but comes by the Holy Ghost. And by this we are taught to vse all those gifts well, whereby wee are inabled to discharge our particular callings; that they may serue for the glory of God, and the good of his Church: and those that in their callings vse fraud and deceit, or els liue inordinately, do most vnthankfully abuse the gifts of God, and dishonour the spirit of God the author of their giftes, for which thing they must giue an account one day.

Heb. 6. 4.

The second gift common to all, is Illumination, whereby a man is inabled to vnderstand the will of God in his worde. The Iewes in the reading of the old testament had a vaile ouer their hearts: and the like haue all men by nature, to whome the word of God is foolishnesse. Paul at his conuersion was smitten blind, and scales were vpon his eyes: the like also be ouer the eyes of our mindes; and they must fall away, before wee can vnderstand the will of God. Now it is the worke of the Holy ghost

to remooue these skales and filmes from our eyes. And for this very cause he is called *the anointing* and *eye-salue*: for as it doth cleare the eyes, and take away dimmenesse from them; so doth the Holy Ghost take away blindness from our mindes, that we may see into the truth of Gods word. This being a common gift, and receiued both of good and bad, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioine obedience, and make conscience thereof, or else that will betall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes. 1. Ioh. 2. 20.
Apec. 3. 18.
Luk. 13. 47.

The third gift of the Holy Ghost, is the gift of prophecy, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not given to euery man, yet is it common both to good and badde. For in the day of iudgement when men shall come to Christ and say, Master we haue prophesied in thy name, hee shall answer againe, I neuer knew you, depart from me ye workers of iniquity. Hereupon those that are in the calling of the ministry, & haue receiued the gift of prophesie, must not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that buik Noahs arke when the flood came were drowned, because they would not obey Noahs preaching: so those that haue the gifts of prophesie, and are builders in Gods house, if they build not themselves as well as others; for all their preaching, at the day of iudgement, they shall be condemned: and therefore it standeth them in hand, not to content them-selues with this, that they know and teach others Gods will, but they themselves must be the first doers of the same. 1. Cor. 12. 10.

The fourth common gift of the Holy Ghost, is Abilitie to bridle and restraine some affections, so as they shall not breake out into outrageous behauiour. Haman a wicked man, and an enemy to Gods Church, when he saw Mordecai the Iewe sitting in the kings gate, & that he would not stand vp nor mooue vnto him, he was full of indignation: neuertheles the text saith, that *he refrained himselfe*. And when Abimelech an heathen king had taken Sara Abrahams wife, God said vnto him: *I know that thou dost this with an upright heart*: and the text addeth further, *I haue kept thee, that thou shouldest not sinne against me*. And thus the Lord giueth to men, as yet without the spirit of sanctification, this gift to bridle themselves, so as in outward action they shall not practise this or that sinne. For why did not Abimelech commit adultery? surely because God kept him from Heb. 5. 10.
Gen. 20. 6.

from it. Again, in the histories of the heathen we may reade of many that were iust, liberall, meeke, continent, &c. and that by a generall operation of the Holy Ghost that represseth the corruption of nature, for the common good. Herethen if any man aske, how it commeth to passe that some men are more modest and ciuill then others, seeing all men by nature are equally wicked, the answer may be, not as the common saying is, because some are of better nature then others (for all the sonnes of Adam are equall in regard of nature: the child new borne in that respect is as wicked as the eldest man that euer liued) but the reason is, because God giues this common gift of restraining the affections more to some then to others. This must be considered of vs all. For a man may haue the spirit of God to bridle many sinnes, and yet neuer haue the spirit to mortifie the same, and to make him a new creature. And this being so, we must take heed that we deceiue not our selues. For it is not sufficient for a man to liue in outward ciuility, and to keepe in, some of his affections vpon some occasion (for that a wicked man may doe) but wee must further labour to feele in our selues the spirit of God, not onely bridling sinne in vs, but also mortifying and killing the same. Indeed both of them are the good gifts of Gods spirit, but yet the mortification of sinne is the chiefeft, being an effectuall signe of grace, and proper to the elect.

Luk. 8. 13.

The fifth grace and gift of the Holy ghost is, to heare and receiue the word of God with ioy. In the parable of the sower, one kind of badde ground are they, *vvhich vvhē they haue heard, receiue the word vvhith ioy.* And this is that, which the authour of the Hebrues calls the *tasting of the good word of God, and of the powers of the worlde to come.* We know that there is great difference betwene tasting of meate and eating of it. They that sit downe at the table doe both tast and eate, but they that dresse the meate doe only see and tast therof: so it is at the Lorders table. Many there be that haue this gift, truly both to tast and eate of the body and blood of Christ offered in the word and sacraments: and some againe doe onely taste and feele the sweetnesse of them and reioyce therein, but yet are not indeede partakers thereof. Now if this be so, then all those which heare the worde of God must take heede how they heare, and labour to find those two things in themselves by hearing: I. that in heart and conscience they be thoroughly touched and humbled for their sinnes: II. that they be certainly assured of the fauour and lone of God in Christ, and that the sweete promises of the gospel doe belong to them: and in consideration hereof they must make conscience of all sinne both in thought, word, and deed, through the whole course

course of their liues. And this kind of hearing bringeth that ioy which vanisbeth not away.

Thus much of the benefits of the holy Ghost common to all men both good and bad: now follow such as are proper to the elect, all which may be reduced vnto one, namely the *Inhabitation of the spirit*, whereby the elect are the temples of the holy Ghost: who is said to dwell in men, not in respect of substance (for the whole nature of the H. Ghost can not be comprised in the body or soule of man) but in respect of a particular operation: and this dwelling stands in two things. The first that the H. Ghost doth abide in them, not for a time only, but for ever: for the word, *dwell*, noteth perpetuity. Secondly, that the Holy Ghost hath the full disposition of the heart, as when a man commeth to dwell in an house, whereof he is lord, he hath liberty to gouerne it after his owne will. Now this disposition of the hearts of the faithfull by the Holy Ghost, stands in five speciall and notable gifts; every one worthy our obseruation.

The first is a certen knowledge of a mans owne reconciliation to God in Christ. As it is said in Esai, *By his knowledge my righteous servant shall* Esai. 53. 11.
justify many. And Christ saith, *This is life eternall that they know thee to* Ioh. 17. 3.
be the only very God, and whome thou hast sent Iesus Christ. This knowledge is not generall, for then the devils might be saved; but it is particular, whereby a man knoweth God the Father to be his father, & Christ the redeemer, to be his redeemer, and the Holy Ghost to be his sanctifier and comforter. And it is a speciall worke of the Holy Ghost, as Paul saith, *The spirit of God beareth witnesse to our spirits, that we are* Rom. 8. 16.
the children of God. And, *we haue receiued the spirit which is of God, that* 1. Cor. 2. 12.
we might know the things that are given vnto vs of God.

The second gift is regeneration, whereby a man of a limme of the devil is made a member of Christ; and of a childe of satan (whome every one of vs by nature doe as liuely resemble as any man doth his owne parent) is made the child of God. *Except a man (saith our Saviour Christ)* Ioh. 3. 5.
be borne againe by water and the spirit, he cannot enter into the kingdom of heauen. Iohn Baptiste in saying that Christ baptized with the holy ghost and fire, compares the spirit of God to fire and water. To fire for two causes: 1. as it is the nature of fire to warme the body that is benumbed and frozen with colde: so when a man is benumbed and frozen in sinne, yea when he is euen starko dead in sinne, it is the property of the H. Ghost to warme & quicken his heart, and to reuine him. 2. Fire doth purge and eate out the drosse from the good mettall: now there is no drosse nor canker that hath so deeply eaten into any mettall as sinne into

the nature of man, and therefore the Holy ghost is as fire to purge and cate out the hidden corruptions of sinne out of the rebellious heart of man. Again the Holy Ghost is compared to cleare water for two causes: I. man by nature is as drie wood without sappe, and the property of the Holy Ghost is as water to supple and to put sappe of grace into the dead and rotten heart of man. II. the property of water is to cleanse and purifie the filth of the body: euen so the H. Ghost doth spiritually wash away our sinnes, which are the filth of our nature and this is the second benefit of the Holy Ghost. By this we are taught that he which would enter into the kingdome of God, and haue the Holy ghost to dwell in him, must labour to seele the worke of regeneration by the same spirit: and if a man would know whether he haue this work wrought in him or no, let him marke what S. Paul saith, *They that are of the spirit, savour the things that are of the spirit: but they that live after the flesh, savour the things of the flesh.* If therefore a man haue his heart continually affected with that which is truly good, either more or lesse, it is a certen token that his wicked nature is changed, and he regenerate: but contrariwise if his heart be alwaies set on the pleasures of sinne, and the things of this world he may iustly suspect himselfe that he is not regenerated. As for example: if a man haue all his mind set vpon drinking & gulling in of wine and strong drinke, hauing little delight nor pleasure in any thing els, it argues a carnall mind and vnregenerate, because it affects the things of the flesh & so of the rest. And on the contrary, he that hath his mind affected with a desire to doe the will of God, in practising the workes of charity and religion, he I say, hath a spirituall and a renewed heart, and is regenerate by the Holy Ghost.

The third worke of the Holy Ghost is, to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders and gouerneth according to his owne will: euen so the Holy ghost gouerneth all them in whom he dwelleth, as Paul saith, *they that are the sonnes of God are ledde by his spirit*, a most notable benefite: for looke where the H. Ghost dwelleth, there he will be Lorde, gouerning both heart, mind, will, and affections & that two waies: I. by repressing all bad motions vnto sinne, arising either from the corruption of mans nature, from the world, or from the deuill. II. by stirring vp good affections and motions vpon euery occasion: so it is said, *The flesh* (that is, the corruption of mans nature) *lusteth against the spirite*: and *the spirite* (that is, grace in the heart) *lusteth against the flesh*: and that after a double sort: first by labouring to ouermaster & keep down the motions therof:

secondly

Rom. 8. 5.

Rom. 8. 14.

Gal. 5. 17.

secondly by stirring vp good motions and inclinations to piety and religion. In Esay the Holy Ghost hath most excellent titles: *The spirit of the Lord: the spirit of wisdom and vnderstanding: the spirit of counsell, and of strength: the spirit of knowledge, & of the feare of the Lord.* Now he is so called, because he stirres vp good motions in the godly, of wisdom, of knowledge, of strength, of vnderstanding, of counsell, and of the feare of the Lord. And S. Paul saith, that the fruits of the spirit are *ioy, peace, love, long suffering, gentleness, goodnesse, faith, meekenesse, temperance, &c.* all which are so tearmed, because where the H. Ghost ruleth, there he ingendeth these good gifts & motions of grace but among all the inward motions of the spirit, the most principall are these: I. an vtter disliking of sinne, because it is sionne. And that is, when a man hath an eye not so much to another mans sinnes, as to his owne, and seeing them, is truly sorowfull for them, and disliketh them, & himselfe for them; not so much because there is a place of torment, or a day of iudgement to come, wherein he must answer to God for them all: but as it there were no hell or iudgement, because God is displeased by them, who hath bin vnto him a most loving & mercifull father in redeeming him by Christ. The second is an burning desire aboue all things in this world, to be at vnity with God in Christ for the same function. This is a motion of the H. ghost, which no man can haue but he in whom the Holy Ghost doth dwell. The third, the gift of hearty prayer. For this cause the H. Ghost is called the *spirit of supplications*, because it stirreth up the heart, & makes it fit to pray: & therefore Paul saith, *that altho spirit of God helpeth our infirmities: for we know not what to pray as we ought: but the spirit is selfe maketh request for vs with sighes which cannot be expressed.* This is an ordinary worke of the H. Ghost in all that beleue: & he that would know whether he haue the spirit dwelling truly in his heart, shall know it by this: A mother carrieth her childe in her armes: if it cry for the dogge, & sucke the same, it is aliue: being obserued many dayes together, if it neither cry nor stirre, it is dead. In like maner it is an vnfallible note of a true child of God to cry to his father in heauen by praier, but he that neuer crieth nor feeleth himselfe stirred vp to make his mone to God, is in a miserable case, and he may well be thought to be but a dead child: and therefore let vs learne in praier vnfaignedly to powre out our soules before God, considering it is a speciall gift of the Holy Ghost bestowed on the children of God.

The fourth worke of the Holy Ghost in the heart of the elect is, comfort in distresse, and therefore our Saujour Christ calleth him *the comforter whome he will send*: and in the Psalme he is called *the oyle of gladnesse*, because

because he maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: the first, outward calamities, as when a man is in any danger of death, when he looseth his goods, his good name, his friends, and such like. The second thing is, a troubled conscience, whereof Salomon saith, *A troubled spirit, who can beare it?* and of all other it is the most heauy and grievous crosse that can be. When as the hand of God was heauy vpon Iob, this was the forest of all his affliction, and therefore he cryeth out that the arrowes of the almighty did sticke in his soule. Now what is the comfort in this case? *Ans.* In the middest of all our distresses the holy ghost is present with vs, to make vs reioyce and to fill vs with comforts that no tongue can expresse out of the word of God and specially the promises thereof. And hereupon, the vngodly man when afflictions befall him, is ready to make away himselfe, because he wants the comfort of the holy ghost.

The last benefit wrought in the hearts of the elect is, the strengthening of them to doe the weightiest duties of their callings: and hence the holy ghost is called *the spirit of strength*. There be diuers things to be done of a Christian man that are farre beyond the reach of his power as first, when he seeth his owne sinnes and is truly humbled for them; then to lift vp the hand of faith to heauen, and thereby to catch hold on the mercy of God in Christ, is the hardest thing in the whole world: and this doe all those know to be true in some part, which know what it is to beleue. Secondly it is as hard a thing in the time of temptation to resist temptation, as for drie wood to resist the fire when it begins to burne. Thirdly, when a man is put to his choice, either to loose his life, goods, friends, &c. all that he hath, or els to forsake religion; even then to forsake all and to sticke vnto Christ, is a matter of as great difficulty as any of the former. Fourthly, when a man wanteth the ordinary meanes of Gods providence, as meate, drinke, and cloathing, then at the very same instant to acknowledge Gods providence, to reioyce in it, and to rely thereon, is as much as if a man should shake the whole earth. It is against our wicked nature to trust God, vnlesse he first lay downe some pawne of his loue and mercy to vs. How then, will some say, shall any one be able to doe these things? *Ans.* The holy ghost is the spirit of strength, and by him we doe all things, as Paul saith, *I am able to doe all things through the help of Christ which strengtheneth me.*

Concerning these gifts of the holy ghost, two questions may be moued. First, what is the measure of grace in this life. *Ans.* Small, in respect. In this world, we receiue, as Paul saith, not the tenths, but the *first fruits*

of

Eph. 1.2.

Phil. 4.13.

Rom 8.23.

of Gods spirit; and the earnest of the spirit. Now the first fruits properly are but as an handfull or twaine of corne, to a whole corne field, containing many acres and furlongs of ground. And the earnest is a bargaing it may be is but a ponic laid down for the paying of twenty thousand pound. The second questiō is, whether the graces of the H.ghost may be wholly lost or not. *Ans. v.* The common gifts of the spirit may be lost and extinguished. But the gifts proper to the Elect can not. Indeed they may be diminished and couered as coales vnder ashes, and as the sappe in the roote of the tree in the winter season, not appearing at all in the branches; and the feeling of them may be lost: but they can not either finally or totally be abolished. It is true that God doth forsake his children; but that is onely in part, as he left Aechias to proue and trie what was in his heart. A mother that loues her childe most tenderly, sets it downe in the flore, lets it stand, and fall, and breakes the face, and all this while shee hides her selfe, not because her purpose is to leaue her child quite, or to make it hurt it selfe; but that when she taketh it vp againe, it may loue her the better. So dealeth the holy Ghost with men to make them see their own weaknes and frailtie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after graces, the want whereof they feele.

The vse of this article whereby we confesse that we beleue in the holy Ghost is manifold. First, considering that all the gifts, which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or againe gifts whereby men are enabled to practise their trades or handicrafts, doe come not from our selves, but from the holy Ghost, we are taught his dutie. Look what gifts soeuer we for our parts haue receiued of the spirit of God, we must vse them so, as they may serue for the glorie of God and good of our bretheren, and not to the practising and setting forth of any manner of sinne, and by consequent to the seruice of the deuil. For that is as if a man, receiving riches and reuenues of his prince, should straight way goe to the princes enemy and employ them for his benefit; which were a point of exceding trecherie.

Furthermore, in euery place the greater part of men are blinde and ignorant persons both young and old and aged folkes, as they are ignorant themselves, so they nuzzle vp their youth in ignorance. Converse with them, you shall finde that they can say nothing but that which may be learned by common talke, as that there is a God, and that this God must be worshipped: but aske them further of the meanes of their saluation,

and

and of their duties to God and man, and they will answer you, that they are not booke-learned: tell them further that the ordinarie meanes to bring men to knowledge is the preaching of the word, which if they will not use, they shall be inexcusable; they will say, alas, we are dull of memorie, and cannot learne. Well, for all this, thou saiest thou beleeuest in the holy Ghost, and he is thy schoolemaster to teach thee: though thy capacitie be dull, yet he is able to open thine vnderstanding: for as there is outward teaching by the minister, so the works of the holy Ghost is ioyned withal to enlighten the conceit of the mind; that they which heare the word with reuerence may profit thereby and get knowledge. But if for all this men will not learne, but remaine ignorant still, then let them marke the example of the sonnes of Eli: he in some part did rebuke them for their wickednes, but yet they would not obey; and the reason is there set downe, *because the Lord would destroy the house*. In the same manner howsoeuer we may not iudge of any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is sounded in a maine seare, and he lies still, not stirring at all, he is verily dead. And surely when the trumpet of the Gospel is sounded in the eares of our hearts, if we wake not out of our sinnes to newnes of life, we are no better then dead when before God. Wherefore the case being thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, and prevent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, *if we are in the spirit, we must walke in the spirit*, that is, if we be dead vnto sinne by the power of the holy Ghost, and be raised vp to newnes of life, then we must walke in the spirit. Now to walke in the spirit, is to lead our liues in shewing forth the fruits of the spirit. In Esay the holy Ghost is compared vnto water powdered forth on the drie land, which maketh the willowes to blossome and to beare fruit: wherefore those that haue the gift of the spirit must be trees of righteousness bringing forth the fruits of the spirit, which (as they are set downe by Paul) are principally nine.

The first fruit is *love*, which respects both God and man. Love vnto God is an inward and spirituall motion in the heart, whereby God is loved absolutely for himselfe. This lone shewes it selfe in two things: I. when a mans heart is set and disposed to seeke the honour and glorie of God in all things. II. when a man by all meanes striues and endeauours himselfe to please God in euery thing, counting it a most miserable estate

1. Sam. 2. 35.

Gal. 5. 25.

Esa. 44. 3. 4.

to liue in the displeasure of God. & the heart that is thus afflicted, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must he testifie his loue. Now our loue to man, is a fruit of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not be in the word onely, but in deepe and action. Saint Iohn biddeth vs not to loue in word and tongue onely, but in deepe and truth. Brotherly loue doth not alwaies lie hid but when an occasion is offered, it doth breake forth into action: it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *joy*, when a man is as glad at the good of his neighbour as at his owne good: and this is a speciall worke of the holy Ghost. For the nature of man is to pine away, and to grieve at the good of another, and contrariwise it is a worke of grace to reioyce therat. Paul saith, *Reioyce with them that reioyce*. And this was the holy praeface of the friends and neighbours of Zacharias and Elizabeth, when Iohn Baptist was borne, *they came and reioiced with them*.

The third fruit of the spirit is *peace*. Of this Paul speaketh most excellently, saying, *If it be possible, as much as in you is haue peace with all men*. It is nothing els but concord which must be kept in an holy manner, with all men both good and badde, so farre forth as can be. Ifai the Prophet speaking of the fruit of the Gospel saith, *The grasse shall dwell with the lambe, and the leopard with the kidde*. Where note, that in the kingdom of Christ, when a man is called into the state of grace, howsoeuer by nature he be as a Wolfe as a leopard as a lion or as a beare, yet he shall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the praeficing of this peace, there are three duties especially to be learned and performed. It rather then peace should be broken, a man must yeeld of his owne right. When Publicanes came to our Sauour Christ for tribute, he had a lawfull excuse: for howsoeuer he liued in low estate among them, yet he was the right heire to the kingdom, and therefore was free: neuertheless he stood not on his priuiledge, but calleth Peter, saying, *Least we offend them, goe to the sea and cast in an angle, and take the first fish that commeth up: and when thou hast opened his mouth, thou shalt find a peece of surrentie pence: take it, and giue it to them for thee and me*. Here we see that our Sauour Christ, rather then he would breake the common peace, yeelds of his owne right: and

1. Ioh. 3. 18.

Rom. 12. 15.

Luk. 1. 58.

Rom. 12. 18.

Esa. 11. 6.

Mar. 17. 26, 27.

Gal. 6.1.

and so we must doe if we will be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmities, we must aske bitter inuictives and mildly tell him of his fault, and in all meekenes and loue labour for his amendment. So Paul teacheth vs, saying, *If any man be fallen into any fault by occasion, restore such an one with the spirit of meekenes, considering thy selfe, least thou be also tempted.* &c. Beare ye one anothers burden. Thirdly, euery man within the compasse of his calling, must be a peace-maker betwene them that are at variance. This is a speciall dutie of godlines and christianitie, and therefore our Sauour Christ doth highly commend such, and pronounceth this blessing vpon them, *that they shall be called the children of God.*

Math. 5.9.

Prov. 19.11.

Eccles. 7.23.

Math. 7.2.

The fourth fruit of the spirit, is *long suffering*: and it standeth in two points: I. when a man deferreth his anger and is hardly brought to it; II. being angrie doth yet moderate the same, and stay the hotnesse of that affection. For the first, to bridle anger, it is a speciall worke of the holy Ghost, and the meanes to attaine vnto it are these: I. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moments but to let them passe, as not knowing them. Salomon saith, *It is a mans discretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to passe by infirmities*: that is, when a man shall overshoot himselfe, either in word or in deede, to let it passe either wholly, or till a time convenient, as though we knewe not of it. The second way to deferre and bridle anger is, when a man hath iniured vs either in word or deede, to thinke with our selves that we haue iniured other in the same manner: and for this cause Salomon saith, *Give not thine heart to all the words that men speake, least thou heare thy seruants cursing thee for oftentimes thine heart also knoweth that thou hast cursed others.* A man must not listen to euery mans words at all times: but he is to thinke that he hath spoken or done the same to other men, and that now the Lord meeteth with him by the like, as it is said, *With what measure ye mete, it shall be measured to you againe.* This is a thing which fewe consider. Euill men desire good report and would haue all men speake well of them, whereas they can speake well of none: but in deede they must begin to speake well of others before others shall speake well of them. Thirdly, a man must consider how God dealeth with him. For so often as he sinneth he prouoketh God to cast him away and to confound him eternally; yet the Lord is mercifull and long suffering. Even so when men doe offend and iniurie vs, we must doe as God doth: not be angrie but fight against our affections, endeauiouring

to become patient and long suffering as God is with vs. The second propertie of long suffering, is to keepe the affection of anger in moderation and compasse. It is not alwaies a sinne to be angrie, and therefore it is said of Christ (in whome was no blemish of sinne) that *he was angrie*: yet we must looke that our anger be moderate not continuing ouerlong, as Paul saith, *Let not the sunne goe downe vpon your wrath.* Mark. 3. 5.

The first fruit of the spirit is *gentlenes*, whereby a man behaueth and sheweth himselfe friendly and courteous to euery man, as Paul saith to Titus, *Put them in remembrance that they speake euill of no man, that they be no fighters but soft, shewing all meekenes vnto all men, whether they be good or bad.* Tit. 3. 2. This gentlenes standeth in these points: I. to speake to euery man friendly and louingly. II. to salute friendly and courteously. III. to be readie vpon euery occasion to giue reuerence and honour to euery man in his place. It is made a question of some, whether a man is to salute and speake vnto them that are knowne to be leud and wicked men: but here we see what our dutie is in that we are taught to be courteous to all men both good and badde, yet so as we approoue not of their sinnes: as for that which S. Iohn saith of false prophets, *receiue them not, neither bid them Godspeede,* it is to be vnderstood of giuing an outwaite approbation to false teachers.

The next fruit is *goodnes*, which is, when a man is readie to doe good and become seruiciable in his calling to all men at all times vpon all occasions. This was to be seene in that holy man Iob: he saith, that *he was eyes to the blinde, and feete to the lame, a father vnto the poore, and when he knew not the cause, he sought it out.* Iob 36. 15. And S. Paul shewed this fruit most notably after his conuersion, for he saith, that *he was made all things to all men that he might saue some.* 1. Cor. 9. 22. He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousness bearing fruit not for themselves but for others, & therefore Paul in the epistle to the Galatians giueth this rule, *Doe seruice one to another in loue.* Gal. 5. 13. In these daies it is hard to finde these duties performed in any place. For both practise and prouerb is commonly this, *euery man for himselfe, and God for vs all*: but it is a graceles saying, and the contrarie must be practised of all, that desire to be guided by the spirit.

The seuenth fruit is *faith*. Faith or fidelitie standeth in these two duties. One, to make conscience of a lie, and to speake euery thing whereof we speake, as we thinke it is, and not to speake one thing and thinke another. A rare thing it is, to finde this vertue in the world now adaies: who is he that maketh conscience of a lie? and is not truth banished out of our coastes;

Psal. 15.

coastes; considering that for gaines & outward commodities men make no bones of glosing and dissembling? but alas, the practise is damnable, and the contrarie is the fruit of the holy Ghost, namely to speake the truth from the heart: and he that can doe this, by the testimonie of God himselfe shall rest in the mountaine of his holines, euen in the kingdome of heauen. The second point, wherein fidelitie consisteth is, when a man hath made a promise that is lawfull and good, to keepe and performe the same. Some thinke it is a small matter to breake promise, but indeede it is a fruit of the flesh; and contrariwise a fruit of the spirit to performe a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth as he will, to whome the promise is made. Indeepe if a man be released of his promise, he is then free: otherwise if we promise and doe not performe, we doe not onely cracke our credit before men, but also sinne before God.

The eight fruit of the spirit is *meekenesse*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterprise the requitall of the same. And it stands in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misceiure our sayings and doings, if the matter be of smaller moment, to be silent and patient as Christ was, when he was accused before the high priests and Pharisees: this beeing withall remembred, that if the matter be of weight and moment, we may defend our selues by soft and milde answers. The third, is not to contend in word or deede with any man, but when we are to deale with others, to speake our mind, and so an ende.

The last fruit of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be obserued. I. Eating and drinking must be ioyned with continuall fasting, after this manner. We must not glut our selues, but rather abstaine from that which nature desireth, and as some vse to speake, leaue our stomackes crauing. II. A man must so eate and drinke, as afterward he may the better be inabled for Gods worshippe. Creatures are abused when they make vs vnfit to serue God. The common fault is, on the Sabbath day men so pamper themselves, as that they are made vnfit both to heare and learne Gods word, and fitte for nothing but to slumber and sleepe: but following this rule of temperance these faults shall be amended. III. This must be a caueat in our apparrell, that we be attired according to our callings in holy comelineesse. The Lord
hath

hath threatned to visite all those that are cloathed in straunge apparell. And holy comelinesse is this, when the apparell is both for fashion and matter so made and worne, that it may expresse and shew forth the graces of God in the heart, as sobrietie, temperance, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the time, looke on men and women in these daies, and you may see and read their sinnes written in great letters on their apparell, as intemperance, pride, and wantonnesse. Every day new fashions please the world; but indeede that *holy comelinesse* which the holy Ghost doeth commend to vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which we must put in practise in our liues and conuersations.

Fourthly, if we beleue in the holy Ghost, and thereupon doe persuade our selues, that he will dwell in vs: we must daily labour as we are commanded *to keepe our vessells in holinesse and honour vnto the Lord*: and the reason is good. If a man be to entertaine but an earthly prince or some man of state, he would be sure to haue his house in a readines, and all matters in order against his comming, so as euery thing might be pleasing vnto so worthie a guest: well now, behold, we put our confidence and affiance in the holy Ghost, and doe beleue that he will come vnto vs, & sanctifie vs, and lodge in our hearts. He is higher then all states in the world whatsoeuer; and therefore we must looke that our bodies and soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy spirit*, where the holy Ghost is compared to a guest, and our bodies and soules vnto Innes: and as men vs their guests friendly and courteously, shewing vnto them all seruice and dutie: so must we doe to Gods spirit which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Now, there is nothing so grieuous vnto him as our sinnes, and therefore we must make conscience of all maner of sinne, least by abusing of our selues, we do cause the holy ghost (as it were) with greefe to depart from vs. When the arke of the couenant which was a signe of the presence of God, was in the house of Obed Edom, the text saith, that the Lord blessed him and all his house: but when the holy ghost dwells in a mans heart, there is more then the arke of the Lord present, euen God himselfe: and therefore may we looke for a greater blessing. Now, then shall we grieue the holy Ghost by sinning, seeing we reape such benefit by his aboade? It is saide that our Sauour Christ was angrie when he came into the temple at Ierusalem, and saw the abuses therein.

Tit. 2. 3.

1. Thess. 4. 4.

Eph. 4. 30.

2. Sam. 6. 11.

therein. Now shall he be angrie for the abuses that are done in a temple of stone, and seeing the temples of our bodies which are not made of stone, but are spirituall, figured by that earthly temple, seeing them (I say) abused by sinne, will he not be much more angrie? Yea we may assure our selues, he can not abide that. And therefore if we beleue in the holy Ghost, we must hereupon be moued to keepe our bodies and soules pure and cleane. And further, to perswade vs hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, we make them euen stables and styes for our wretched enemy the deuill to harbour in. For when Satan is once cast out, if afterward we fall again to our old finnes and loosenes of life, and so defile our bodies, they are then most cleane and neat for him to dwell in: whereupon he will come and bring seuen other deuills worse then himselfe, and so a mans last end shall be worse then his beginning. Now what a fearefull thing is this, that the bodie which should be a temple for the holy Ghost, by our finnes should be made a stable for the deuill. Furthermore S. Paul biddeth

1. Thess. 5. 19.

vs, not to *quench the spirit*. The graces of the holy spirit in this life, are like sparks of fire, which may soone be quenched with a little water. Now so oft as we sinne, we cast water vpon the grace of God, and as much as we can put out the same: therefore it stands vs in hand to make conscience of euery thing wherein we may offend and displease God. And we may assure our selues, that so long as we liue and lie in our corruptions and finnes, the holy Ghost will neuer come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an yndefiled temple to dwell in.

Thus we haue heard what is to be beleued concerning the Father, Sonne, and holy Ghost. Now, looke as we beleue in God distinguished into three persons: so we must remember, that when we performe diuine worship to him, we may distinguish the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Sonne or the holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not deuided but distinguished: so in all worship we must neuer confound or seuer the persons, but distinguish them, & worship the Trinitie in vnitie and vnitie in trinitie: one God in three persons, and three persons in one God.

Hitherto we haue intreated of the first part of the Creede concerning God: now followes the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For the right order of a confession did require, that after the Trinitie the Church should

should be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, because whosocuer is out of it, is also forth of the number of Gods children: and he cannot haue God for his father, which hath not the Church for his mother.

August. lib. 4. c.
10. de symb. ad
Catech.

Question is made what the words are which are to be supplied in this article, *the holy Catholike Church*, whether, *I beleene* or, *I beleene in*: and ancient expositours haue sufficiently determined the matter. One saith, *In these words, in which is set forth our faith of the godhead, it is said, In God the father, in the Sonne, and in the holy Ghost: but in the rest where the speech is not of the Godhead, but of creatures and mysteries, the preposition In is not added that it should be, in the holy Church, but, that we should beleene there is an holy Church not as God, but as a companie gathered to God. And men should beleene that there is remission of sinnes, not, in the remission of sinnes: and they should beleene the resurrection of the bodie, not, in the resurrection of bodie: therefore by this preposition the Creatour is distinguished from the creatures, and things pertaining to God from things pertaining to men.* Another vpon these words, *This is the worke of God that ye beleene in him*, saith, *If ye beleene in him, ye beleene him: not if ye beleene him, ye beleene in him, for the deuils beleened God, but did not beleene in him. Againe of the Apostles, we may say, we beleene Paul, but we doe not beleene in Paul: we beleene Peter, but we beleene not in Peter. For his faith that beleeneth in him which iustificeth the vngodly, is imputed to him for righteousness. What is it therefore to beleene in him? by beleeuing to loue and like, and as it were to passe into him, and to be incorporated into his members.* Now the reasons which some Papists bring to the contrarie to prooue that we may beleene in the creatures, and in the Church, are of no moment. First they alleadge the phrased of Scripture, *Exod. 14. 31. They beleened in God, and in Moses. 1. Sam. 27. 12. And Achis beleened in Dauid. 2. Chron. 20. 20. Beleene in the Prophets and prosper. Ansv.* The Hebrew phrase in which the seruile letter *Best* is vsed, must not be translated with a preposition that ruleth an accuseth or ablatiue case, but with a dative case on this manner, *Beleene Moses, Dauid, the Prophets*: and it doth not impart any affiance in the creature, but onely a giuing of credence by one man to another. Secondly they alleadge, that ancient fathers read the article on this manner, *I beleene in the holy Catholike Church. Ansv.* Indeece some haue done so: but by this kinde of speach they signified no more but thus much, that they beleened that

Ruffin. in
symb.

August. tract.
29. in Job.

Epiphani. in
Anchor.

there was a Catholike Church.

Thus having found what words are to be supplied, let vs come to the meaning of the article. And that we may proceede in order, let vs first of all see what the Church is. *The Church is a peculiar companie of men, predestinate to life everlasting and made one in Christ.* First I say, it is a peculiar companie of men: for Saint Peter saith, *Ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people.* He speakes indeede of the Church of God on earth, but his saying may be also extended to the whole Church of God, as well in heauen as in earth. Now because there can be no companie vnlesse it haue a beginning and a cause whereby it is gathered: therefore I adde further in the definition, *predestinate to life everlasting.* Noting thereby the ground and cause of the Catholike Church, namely Gods eternall predestination to life everlasting: and to this purpose our Saviour Christ saith, *Feare not little flocke, for it is your fathers will to give you the kingdome:* signifying thereby, that the first and principall cause of the Church, is the good pleasure of God whereby he hath before all workes purposed to aduance his elect to eternall saluation. Therefore one saith well, *only the Elect are the Church of God.* And further, because no companie can continue and abide for euer, vnlesse the members thereof be ioyned and coupled together by some bond, therefore I adde in the last place, *made one vnith Christ.* This vnion maketh the Church to be the Church: and by it the members thereof, whether they be in heauen or in earth, are distinguished from all other companies whatsoever. Now this coniunction betweene Christ and the Church is auouched by Saint Paul when he saith, *Christ is the heade to his bodie, which is his Church:* and when he ascribes the name of Christ not onely to the person of the Sonne but to the Church it selfe, as in the Epistle to the Galatians. *To Abraham and his seede were the promises made:* he saith not, *and to his seedes,* as speaking of many, but, *and vnto his seede,* as speaking of one, *which is Christ:* that is, not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the onely seede of Abraham. And this definition of the Church is almost in so many wordes set downe in the Scriptures in that it is called the *Familie of God*, partly in heauen, and partly in earth, named of Christ: and it is also called *the beauenly Ierusalem, the mother of vs all.* and, *the celestiall Ierusalem:* and, *the congregation of the first borne.* Now for the better vnderstanding of the nature, estate, and parts of the Church, two points among the rest must be considered; the efficient cause thereof, Gods predestination; and the forme,

1. Pet. 2. 9.

Luk. 12. 32.

d Bernard. in
Cani.

Col. 1. 18.

Gal. 3. 16.

Eph. 3. 15.

Gal. 4. 26.
Heb. 12. 22.

forme, the mysticall Vnion.

In handling the doctrine of *Predestination*, my meaning is, onely to stand on such points as are revealed in the word and necessarie, tending to edification. And first I will shew what is the truth, and secondly the contrarie falsehood. In the truth I consider foure things: I. what Predestination is: II. what is the order of it: III. what be the parts of it: IV. what is the vse.

Predestination may thus be defined: *It is a part of the counsell of God, whereby he hath before all times purposed in himselfe to shew mercy on some men, and to passe by others, shewing his iustice on them for the manifestation of the glorie of his owne name.* First, I say, it is a part of his counsell, because the counsell or decree of God, vniuersally extends it selfe to all things that are: and Predestination is Gods decree so farre forth as it concernes the reasonable creatures, especially man. Now in euery purpose or decree of God, three things must be considered; the beginning, the matter, the ende. The beginning is the will of God whereby he willet and appointeth the estate of his creatures: and it is the most absolute, supreme, and soueraigne cause of all things that are, so farre forth as they haue being: hauing nothing either about it selfe or out of it selfe, to be an impulsue cause to mooue or incline it; and to say otherwise, is to make the will of God to be no will. Indeede mens wills are mooued and disposed by externall causes, out of themselves borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare will without reason is nothing. Now Gods will is not ruled by any other rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable & iust. The manner of his purpose is a decreed manifestation of two of the most principall attributes of the godhead, mercie and iustice: and that with a limitation or restraint of mercy to some of the creatures, & iustice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of crueltie in God: for his very essence or nature is not iustice alone, or mercie alone, but iustice and mercie both together: and therefore to purpose the declaration of the both vpon his creatures ouer whom he is a soueraigne Lord; and that without other respects, vpon his very will & pleasure is no point of iniustice. The supreme ende of the counsell of God, is the manifestation of his owne glorie partly in his mercy, & partly in his iustice. For in comon equity, the end which he pro-

pounds vnto himselfe of all his doings, must be answerable to his nature: which is maiestie and glorie, and (as I haue said) iustice and mercy it selfe.

And because Pauls disputation in the 9. to the Romanes giues light and sufficient confirmation to this which I now teach, I will stand a little to open and resolue the same. From the 1. verse to the 6. he sets down his grieife conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure manner insinuate the *Reiection* of that nation. This done, in the 6. v. he answers a secret obiection which might be made, on this manner: If the Iewes be reiecte, then *the word of God is of none effect*: that is, then the couenant made with the forefathers is voide: but the couenant can not be voide: therefore the Iewes are not reiecte. The assumption he takes for graunted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man and man, euen among the Iewes, whereby some are indeede in the couenant, some not. And this distinction is prooued by three examples: the first in this verse, that of the children of Iacob the common parent of all the Iewes, some are *Israel*, that is, truly in the couenant as Iacob was: and some are not Israel. Now it might be further obiected, that the Iewes are not onely the posteritie of Iacob, but the seede of Abraham in whome all nations of the earth are blessed: and therefore not to be reiecte. And to this Paul answers verse 7. alledging a second example of the distinction betweene man and man out of the familie of Abraham, in which some were indeede sonnes, some were not. For the prooofe of this, first he sets downe the wordes of the text in Moses, *In Isaac shall thy seede be called*: and secondly makes an exposition of them with a collection on this manner: All they which are the sonnes of the promise are the seede of Abraham or the sonnes of God: but Isaac is a sonne of promise and not Ismael: therefore Isaac is the seede of Abraham and heire of the blessing, and not Ismael. The proposition is in the 8. verse, the assumption in the 9. v. the conclusion in the 7. ver. Here marke, I. how he makes a double seede, one according to the flesh, the other spirituall: and two kinde of sonnes, one of the flesh, the other the sonne of the promise or the sonne of God: for he puts the one for the other. II. that the distinction betweene Isaac & Ismael, whereby one is in the couenant of grace, the other not: stands not in their fore-seene faith & vnbeleefe, & the fruits of the: but in the purpose & will of God it selfe. For Isaac is called *the child of promise*, because by the vertue of it he was borne, & beleueed, & was adopted the child of God, & made heire.

heire of the covenant giuen to Abraham: and therefore consequently the right of adoption befell him by the meere good pleasure of God which is the first cause of our saluation, without respect of any thing in the person of Isaac. For what God by his promise brings to passe in time, that he most freely decreed before all times. Now considering the Iewes might say, that Ismael was reiectcd because he was borne of the handmaid Hagar, whereas they, for their parts descend of Abraham and Sara; by Isaac the lawfull sonne, Paul addes a third example of the distinction betweene man and man out of the familie of Isaac in which Iacob was a true sonne and heire of the promise, and Esau was not. Now the distinction of these two persons is propounded in the 10. vers. and confirmed vers. 11, 12, 13. in which are set downe three things: I. the time of this distinction, *yet the children were borne, and therefore when they had neither done good nor euill.* And this circumstance is noted, to shew, that God was not moued by any preuision or preconsideration of Iacobs godlines and Esaus prophanenes to preferre the one before the other. II. the end why the distinction was made at this time and not afterward when they were borne is, *that the purpose of God which is according to his election might remaine sure, not of workes but by him that calleth:* that is, that by this meanes it might appeare, that when God receiues any man into the covenant of eternall life, it proceedes not of any dignitie in the man whome God calleth, but from his mercy and alone good pleasure, that his decree of sauing the elect might remaine firme and sure for ever. Hence it is manifest that there is an vchangeable decree of election of some men (for he that takes all and excepts none can not be said to choose) to saluation, depending vpon the alone will of God: and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, he testifies thereby, that his purpose is to passe by some without shewing of mercie. III. The author of this distinction, God himselfe by his purpose before all times, which purpose he made manifest by testimonie giuen to Rebecca, saying, *The greater shall serue the younger:* that is, the first borne and more excellent according to the flesh, shall loose his birthright and the blessing of his father, and in respect of title to the covenant, be subiect to the younger. And because this testimonie concerning the freedome and seruitude of Iacob and Esau might seeme insufficient to prooue the election of the first and the reiection of the second, therefore Paul addes a second testimonie out of Malachi, *I haue loued Iacob and hated Esau:* that is, I haue purposed to loue Iacob and to hate Esau. And these wordes no

doubt, are allodged to expound the former place out of Moses, and shew that the bondage of Esau was ioyned with the hatred of God, and the freedome of Jacob with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue now propounded, sundrie exceptions are made. First, that the prerogative of Isaac about Ismael, and Jacob about Esau, was onely in temporarie blessings in that God vouchsafed vnto them the right of the lande of Canaan. *Ans.* If these places are to be vnderstood of temporall blessings and not spirituall, then the Apostle hath not fitly alledged the former examples, to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man, in respect of earthly blessings, yet doth it not follow that there shall be the same difference in things concerning the kingdome of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude that he might therefore kill any of the rest. Again, the land of Canaan was not onely an earthly inheritance, but also a pledge & figure vnto our forefathers of a better inheritance in heauen: & therefore the excluding of Ismael & Esau from the land of Canaan was a signe that they were excluded from the couenant of grace, and the right of eternall life. Some others say, that by Jacob and Esau are not meant two persons, but the two nations of the Idumeans and the Israelites. *Answer.* It is a manifest vnt ruth. For it was not possible for two nations to strue in the wombe of Rebecca, vnlesse we considered them as they were comprehended vnder the two heades, to wit, the very persons of Jacob and Esau. And whereas they say that Esau in person neuer serued Jacob, but onely in his posteritie, the answer is, that Jacobs freedome and prerogatives were spirituall, and not temporal, which by faith he sawe a farre off, but inioyed not: and therefore proportionally Esau was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his ancestors from which he was barred. And though it be graunted that by Jacob and Esau, two nations and not two persons are to be vnderstood, yet all comes to one head, for the receiuing of the nation of the Israelites into the couenant, and the excluding of the nation of the Edomites, both descending of Jacob and Esau, serue as well to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others say that these words, *I haue hated esau*, are thus to be vnderstood; I haue lesse loued Esau then Jacob. But how then shall we say that Paul hath fully alledged this text

to prooue the reiectiō of the Iewe from the fauour of God and the Couenant of grace, considering that of men, whereof one is loued more of God, the other lesse; both may still remaine in the Couenant. Lastly, it is alledged that the former exposition makes Ismael and Esau damned persons. *As for.* We must leaue vnto God all secret iudgement of particular persons, and yet neuerthelesse Paul doth very fitly in there two persons, both descending of Abraham, and both circumcised; set forth examples of such, as for their outward prerogatiues, are indeede barred from the couenant of life cuerlasting before God. And againe the opposition made by Paul requires that the contrarie to that which is spoken of Isaac and Iacob, should be saide of Ismael and Esau. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternall life. Ismael is noted with the brande of a mocker, and Esau of a prophane man.

To proceede in the text, because the doctrine of Paul deliuered in the former verses might seeme straunge vnto the Romanes, therefore in the 14. verse, he liies downe an obiection, and answers the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his owne will and pleasure, then is he vnjust: but he is not vnjust: therefore he makes no such distinction. The answer is, *God forbidde.* Whereby he denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. verse: God hath *absolute power or freedom of will*, whereby without being bounde to any creature, he may and can first of all haue mercie on whome he will, and secondly harden whome he will. For the prooue of the first, that God hath mercie on whome he will, he liies downe the testimonie of Moses, vers. 15. *I will haue mercie on him on whome I will shew mercie, and I will haue compassion on him on whome I will haue compassion.* And in vers. 16. makes his collection thence, *that is* [namely the purpose of God according to election vers. 11.] *is not in him that willeth or in him that runneth, but in God that sheweth mercie.* Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and indeauours of the minde, nor the works of our life, which are the effects of election, can be the impulsue causes to mooue God to choose vs to saluation. The

second, that God hardens whome he will, is confirmed and made plaine by the testimonie of Scripture concerning Pharao, vers. 17.

In the 19. vers. there followes an other obiection, arising out of the answer to the former, on this manner: If God will haue some to be hardened and reiected, and his will can not be resisted, then with no iustice can he punish them that are necessarily subiect to his decree: but God will haue some to be hardened and reiected, and his will can not be resisted: therefore (saith the aduersarie) with no iustice can he punish man that is necessarily subiect to his decree. Here marke, that if there had bin an vniuersall election of all men, and if men had bin elected or reiected according as God did foresee that they would beleue or not beleue, the occasion of this obiection had beene cut off. But let vs come to Pauls answer. In the 20. verse he takes the assumption for graunted, that some are reiected because God will: and that the will, that is, the decree of God can not be resisted: and onely denies the coherence of the preposition, checking the malipert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man should sue God at the law, and bring him as it were to the barre, and plead against him as his equall, whereas indeede the creature is nothing to the creatour, and is absolutely to submit it selfe to his will in all things. In verse 21. he proceeds to a second answer, shewing that Gods will is not to be blamed, because by his *absolute souerainitie* and the right of creation he hath power to choose men, or to reiect and harden them. And where there is right and power to doe a thing, the will of the doer is not to be blamed. Now that God hath this right and power ouer his creature, it is prooued by a comparison from the lesse to the greater, on this manner: The potter hath power ouer the clay to make of the same lump one vessell to honour, and an other to dishonour: therefore may God much more *make some vessells of mercie and some vessells of vnrath prepared to destruction*. The first part of the comparison is verse 21. the second part verse 22, 23. And least any man should thinke that God makes vessells of honour and dishonour without sufficient and iust cause in himselfe, as the potter may doe: therefore he sets downe endes of the will of God: he makes vessells of dishonour *to shew his vnrath*, and to *make manifest his pouer*: and againe he condemnes no man til he haue *suffered him with long patience*. And he makes vessells of honour that he might *declare the riches of his glory* vpon them. Hence it is manifest, first that the ende of predestination is the glorie

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might answer
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of God, which is to be made manifest partly in his iustice and partly in his mercy: secondly that men are not elected or refused of God, for their foreseene corruptions or vertues: for then Paul would not haue said that God made vessels of dishonour, but that being so already, he left them in their dishonour.

Thus from the 6. verſe of this chapter to the 24. Paul hath described vnto vs the doctrine of gods eternall predestination, & that by the iudgement^b of Diuines in all ages.

The order of Gods *predestination* is this. It is the property of the reasonable creature to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderstanding, and all things both past and to come are present with him; and therefore in his eternall counsell he decrees not one thing after another, but all things at once. Neuertheſſe for our vnderstanding ſake, we may diſtinguiſh the counsell of God concerning man into two actes or degrees: the firſt is, the purpoſe of God in himſelfe, in which he determines what he will doe, and the end of all his doings: and that is to create all things, ſpecially man for his own glory, partly by ſhewing on ſome men his mercy, and upon others his iuſtice. The ſecond is an other purpoſe whereby he decrees the execution of the former, and layes downe meanes of accompliſhing the ende thereof. Theſe two actes of the counsell of God, are not to be ſeuered in any wiſe, nor confounded, but diſtinctly conſidered with ſome difference. For in the firſt, God decrees ſome men to honour by ſhewing his mercy and loue on them, and ſome againe to diſhonour by ſhewing his iuſtice on them; and this man more then that, vpon his will and pleaſure, and there is no other cauſe hereof, knowne to vs. In the ſecond, knowne and manifeſt cauſes are ſet downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his finnes: and no man is actually ſaued but for the merit of Chriſt. Furthermore this latter act of the counsell of God, muſt be conceiued of vs in the ſecond place and not in the firſt. For euermore the firſt thing to be intended is the end it ſelfe, and then afterwarde the ſubordinate meanes and cauſes whereby the end is accompliſhed. Again the ſecond act of Gods counsell containes two other; one which ſetteth downe the preparation of the meanes whereby Gods *Predestination* beginnes to come in execution; and they are two, the creation of man righteous after the image of God, the voluntary fall of Adam & with all the ſhutting vp of all men vnder damnation: the other appoints the applying of the ſeueral meanes to the perſons of men; that Gods decree,

which

^b Aug. de Pre
deſt. ſanct. ad
Paulinum. ep.
79. Enchir. 98,
99. ad Sixtum.
105. epiſt.
Hieronym. He-
dibia. q. 10.
Beda in Rom.
& Aquinas,
&c.

which was set downe before all times, may in time be fully accomplished; as shall afterward in particular appeare.

Predestination hath two parts, the Decree of *election*, the Decree of *Reprobation* or *No-election*. This diuision is plaine by that which hath bene said out of the 9. chapter to the Romanes, and it may be further confirmed by other testimonies. Of some it is said, that the Lord *knowes who are his*: and of some others, Christ shall say in the day of iudgement, *I neuer knew you*. In the Actes it is saide, that as many of the Gentiles as were *ordained to life everlasting, beleewed*. And Iude saith of false prophets, that they were *ordained to condemnation*.

In handling the decree of Election, I will consider three things: I. what Election is: II. the execution thereof: III. the knowledge of particular Election. For the first, *Gods Election is a decree in which according to the good pleasure of his will, he hath certainly chosen some men to life eternall in Christ for the praise of the glory of his grace*. This is the same which Paul saith to the Ephesians, *God hath chosen vs in Christ before the foundation of the worlde, that we should be holy and without blame before him in lone: who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will*. Now that wee may the better conceiue this doctrine, let vs come to a consideration of the seuerall points thereof. First of all, I say, Election is Gods decree. For there is nothing in the worlde that comes to passe either vniuersally or particularly, without the eternall and vnchangeable decree of God. And therefore whereas men are actually cholen, and brought to life everlasting, it is because God did purpose with himselfe and decree the same before all worlds. Now touching the decree it selfe, sixe things are to be obserued. The first, what was the motiue or impulsive cause that moued God to decree the saluation of any man. *Ans.* The good pleasure of God. For Paul saith, *He will haue mercy on whome he will haue mercy*; and, *Hee hath predestinate vs according to the good pleasure of God*. As for the opiniō of them that say, that foreseene faith & good works are the cause that moued God to choose mē to saluatiō, it is friuolous. For faith & good works are the fruits & effects of gods electiō. Paul saith, *he hath chosen vs, not because he did foresee that we would become holy, but that we might be holy*. And, *he hath predestinate vs to adoption*. Which is all one as if he had said, *he hath predestinate vs to beleeue, because adoption comes by beleeuing*. Now if men are elected that they might beleeue, then are they not elected because they would beleeue. For it can not be that one thing should be both the cause and the effect of another.

The

2. Tim. 3. 19.

Math. 7. 23.
Act. 13. 48.

Iud. 4.

Eph. 1. 4, 5.

Rom. 8. 18.
Eph. 1. 5.Eph. 1. 4.
Ioh. 1. 12.

The second point is, that Gods election is vnchangeable; so as they which are indeede chosen to saluation can not perish; but shall without faile attaine to life euerlasting. Paul takes it for a conclusion, that the purpose of God according to Election must remaine firme and sure; and againe, that the gifts and calling of God are without repentance. And Samuel saith, *The strength of Israel will not lie or repent. For he is not a man, that he should repent.* Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, *I am Iehovah,* saith he, *and I change not:* therefore his will likewise and his counsells be vnchangeable. And therefore whensoever the spirit of God shall testifie vnto our spirits, that wee are iustified in Christ, and chosen to saluation; it must be a meane to comfort vs, and to stablish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned, it is full of hellish discomfort, and no doubt from the deuill. And the reasons commonly alledged for this purpose, are of no moment, as may appeare by the skanning of them. First they obiekt that the Churches of the Ephesians, Thessalonians, and the dispersed Iewes are all called Elect by the Apostles themselves, yet sundry of them afterwarde fell away. *Ans. v.* I. There are two kinds of iudgement to be giuen of men, the iudgement of certenty, and the iudgement of charity. By the first indeed, is giuen an infallible determination of any mans election: but it belongs vnto God principally and properly: and to men but in part, namely so farre forth as God shall reueale the estate of one man vnto another. Now the iudgement of charity belongs vnto all men: & by it, leauing all secret iudgements vnto God, we are charitably to thinke, that all those, that liue in the Church of God, professing themselves to be members of Christ, are indeed elect to saluation, till God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. I. I. they are called elect of the principall part, and not because every member thereof was indeed elect: as it is called an heape of corne though the bigger part be chaffe. Secondly it is alledged, that Dauid praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that Moses and Paul did the like against themselves. *Ans.* Dauids enemies had not their names written in the booke of life, but only in the iudgement of men. Thus Iudas so long as he was one of the disciples of Christ, was accounted as one having his name written in heauē. Now hence it follows, that mens names are blotted out of Gods booke, when it is made cleare & manifest vnto the world, that they were neuer indeed writtē there. And where Moses saith, *forgive them*

Rom. 9. 11.

and 11. 29.

1 Sam. 15. 29.

Mal. 3. 6.

Eph. 1. 4.

1. Thess. 1. 4.

1. Pet. 1. 1.

Psal. 69. 28.

Exod. 32. 32.

Rom. 9. 3.

them this sinne: if not, blotte me out of thy booke: and Paul, *I could wish to be accursed, &c.* there meaning was, not to signifie that men elected to saluation might become reprobates: onely they testifie their zealous affections, that they could be content to be deprived of their owne saluation, rather then the whole body of the people should perish, and God loose his glory. As for that which Christ saith, *Haue I not chosen you twelue, and one of you is a devill,* it is to be vnderstood not of election to saluation, but of election to office of an Apostle; which is temporary and changeable.

Ioh. 6.70.

The third point is, that there is an actuall election made in time, being indeed a fruit of Gods decree, and answerable vnto it, and therefore I added in the description these words, *whereby he hath chosen some men.* All men by nature are sinners, and children of wrath, shut vp vnder one and the same estate of condemnation. And actuall election is, when it pleaeth God to seuer and single out some men about the rest, out of this wretched estate of the wicked world, and to bring them to the kingdom of his owne sonne. Thus Christ saith of his owne disciples, *I haue chosen you out of the world.*

Ioh. 15.19.

Eph. 1.4.

The fourth point is, the actuall or reall foundation of Gods election, & that is Christ; and therefore we are said to be chosen to saluation *in Christ.* He must be considered two waies: as he is God, we are predestinate of *him*, euen as we are predestinate of the father and the Holy ghost. As he is our Mediatour, we are predestinate *in him.* For when God with him selfe had decreed to manifest his glory in sauing some men by his mercy, he ordained further the creation of man in his owne image, yet so as by his owne fall he should infold himselfe and all his posterity vnder damnation: this done, he also decreed that the Word should be incarnate actually, to redeeme those out of the former misery, whome he had ordained to saluation. Christ therefore himselfe was first of all predestinate as he was to be our head, and as Peter saith, *ordained before all worldes,* and we secondly predestinate in him, because God ordained that the Execution of mans Election should be in him. Here if any demand, how we may be assured that Christ in his passion stood in our roome and steade, the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, and to be a publicke person to represent all the Elect in his obedience and sufferings: and therefore it is, that Peter saith, that he *was deliuered by the foreknowledge and determinate counsell of God.* And Paul, that *grace was given vnto vs through Christ Iesus before the world was.*

1. Pet. 1.20.

Aug. de praedest. saul. c. 15.

Act. 2.23.

2. Tim. 1.9.

The fifth point is, concerning the number of the Elect. And that I expressed in these words, *hath chosen some men to salvation*. If God should decree to communicate his glory and his mercy to all and every man, there could be no Election. For he that takes all, can not be said to choose. Therefore Christ saith, *Many are called, but few are chosen*. Some make this question, how great the number of the Elect is, and the answer may be this, that the Elect considered in themselves be innumerable, but considered in comparison to the whole world, they are but few. Hence it followes necessarily, that *salving grace* is not vniuersall, but *indefinite* or *particular*, vnlesse we will against common reason make the streames more large and plentiful then the very fountaine it selfe. And this must excite vs about all things in the world to labour to haue fellowship with Christ, and to be partakers of the speciall mercy of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to fewe, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And hereupon how doe men like drudges toile in the world from day to day, and from yere to yere, to enrich themselves. Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is mercifull, but we must go further, and labour for a certificate in the conscience, that we may be able to say that God is indeed mercifull to vs. When the disciples would haue knowne how many should be saved, he omitting the question, answers thus, *Strive to enter in at the straight gate*.

The last point is, the end of Gods election, and that is the manifesting of the praise and excellency of the glorious grace of God. Eph. 1.5.

Thus hauing seene what Election is, let vs come to the Execution thereof. Of which remember this rule, *Men predestinate to the end, that is, glory, or eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, glorification*. For the first, he that is predestinate to salvation, is also predestinate to be called, as Paul saith, *whome he hath predestinate, them also he calleth*. Secondly, whome God calleth, they also were predestinate to beleue: therefore saving faith is called *the faith of the elect*. And in the actes, *as many as were ordained to life everlasting, beleued*. Thirdly whome God hath predestinate to life, them he iustificeth, as Paul saith, *whome he hath predestinate, them he calleth, of whom he calleth, them he iustificeth*. Fourthly, whome he hath predestinate to life, Rom. 8.30.

1. Pet. 1. 2.

Eph. 2. 10.

life, them hee hath predestinate to sanctification and holinesse of life, as Peter saith, that the Iewes were elect according to the foreknowledge of God the father unto sanctification of the spirit. Lastly, they that are predestinate to life, are also predestinate to obedience, as Paul saith to the Ephesians, *Ye are the workmanship of God, created in Christ Iesus unto good workes, which God hath ordained that we should walke in them.*

This rule being the truth of God, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly and profane men. They vse to bolster vp themselues in their sinnes by reasoning on this manner: If I be predestinate to eternall life, I shall be saued whatsoever come of it, how wickedly and lewdly soeuer I liue: I will therefore liue as I list, and follow the swinge of mine owne will. But, alas, like blinde bayardes they thinke they are in the way, when as they rust their heads against the wall, and farre deceiue themselues. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation. And therefore all the elect that liue in this worlde shall be called, iustified, sanctified, and lead their liues in all good conscience before God and men: and they that liue and continue in their owne wicked wayes disputing on this manner, If I be ordained to saluation, I shall not be damned: overshoot themselves, and as much as they can, plunge themselves headlong into the very pit of hell. And for a man to liue and die in his sinnes, let the worlde dispute as they will, it is an infallible signe of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needlesse, because Gods counsels be vchangeable: if a man shall be condemned, nothing shall helpe: if a man be saued, nothing shall hinder. But we must still for our part remember, that God doth not onely ordaine the end, but also the meanes whereby the end is compassed: and therefore the very vse of all prescribed means is necessary. And for this cause we must be admonished with diligence to labour and vse all good meanes, that we may be called by the ministry of the Gospell, and iustified, and sanctified, and at length glorified. If a king should giue vnto one of his subjects a princely pallace, vpon condition that he should goe vnto it in the way which he shall prescribe: what paines would the man take to know the way, and after ward to keepe and continue in it: but behold, the kingdome of heauen is the most glorious and royall pallace that euer was: and God hath bestowed

ed the same on his elect: and he requires nothing at their hands but that they would turne their faces from this worlde, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if we would haue life cuerlasting, we must come forth of the broad way that leads to destruction, and enter into the straight way that leades to eternall life. We must acquaint our selues with the guides which are the ministers of the word, that will crie vnto vs, Here is the way, walke ye in it, when we goe to the right hand or to the left. Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and wee must passe by them all: and thus our weary soules weltring a while in this worlde, shall at length be receiued into cuerlasting happinesse.

Touching the knowledge of particular election, two speciall pointes are to be skanned: I. whether a man may know his election: II. how it may be knowen. For the first, Papists are of mind that no man can certainly know his owne election vnlesse he be certified thereof by some speciall reuelation from God: but the thing is false and erroneous which they say. VVhen the disciples of our Sauour Christ returned from preaching, and shewed what woonders they had done, and how devils were subiect vnto them, the text saith they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but rather reioyce that your names are vwritten in heaven.* Whereby he signifies that men may attaine to a certen knowledge of their owne election. For we cannot, neither doe we reioyce in things either vnknown or vncerten. Saint Peter saith, *Giue all diligence to make your election sure.* Now in vaine were it to vse diligence if the assurance of election could not be compassed without an extraordinary reuelation. And Paul saith to the Corinthians, *Prooue your selues whether ye be in the faith or not.* Where he takes it for granted, that he which hath faith may know that he hath faith, and therefore may also know his election: because sauing faith is an vnfallible marke of election.

Luk. 10. 20.

1. Pet. 1. 10.

2. Cor. 13. 5.

The second point is, how any man may come to know his owne election. And there be two wayes of knowing it. The one is by ascending vp as it were into heauen, there to search the counsell of God, and afterward to come downe to our selues. The second by descending into our owne hearts to goe vp from our selues, as it were by Iacobs ladder, to Gods eternal counsell. The first way is dangerous, & not to be attempted. For the waies of God are vnsearchable and past finding out. The second way alone is to be followed, which teacheth vs by signes & testimonies

Rom. 8.16.

in our selues, to gather what was the eternall counsell of God concerning our saluation. And these testimonies are two: the testimony of gods spirit, and the testimony of our spirits, as Paul saith *the spirit of God beareth witnesse together with our spirits, that we are the sonnes of God.*

Touching the testimony of Gods spirit, two questions may be demanded. The first is, by what meanes the spirit of God giueth a particular testimony in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation, or *enthusiasme*, that is, an ordinary reuelation without the word; but by an application of the promises of the gospel in the forme of a practicall syllogisme, on this manner: *Who soeuer beleeueth in Christ is chosen to life everlasting.* This proposition is set downe in the word of God, and it is further propounded, opened, and applyed to all that be in the Church of God by the ministers of the gospel set apart for this end. Now while the hearers of Gods word giue themselves to meditate and consider of the same promise, comes the spirit of God and inlightens the eyes, and opens the heart, and giues them power both to will to belecue, and to belecue indeede: so as a man shall with freedome of spirit, make an assumption and say, *but I beleue in Christ*, I renounce my selfe, all my ioy and comfort is in him: flesh and blood can not say this, it is the operation of the Holy ghost. And hence ariseth the blessed conclusion which is the testimony of the spirit, *therefore I am the child of God.*

The second question is, how a man may discern betweene the *illusion* of the deuill, and the testimony of the spirit. For as there is a certen perswasion of Gods fauour from gods spirit; so there be sleighes and frauds of the deuill whereby he flatters and soothes men in their sinnes: and there is in all men naturall presumption in shew like faith, indeed no faith. And this counterfeite mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and careless people; aske any one of them, whether he be certen of his saluation or no; he will without bones making, protest that he is fully perswaded & assured of his saluation in Christ: that if there be but one man in a cuntry to be saued, it is he: that he hath serued god alwaies, and done no man hurt: that he hath euermore beleued, and that he would not for all the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind and ignorant persons, runne for cutrant faith in the world. Now the true testimony of the spirit is discerned from naturall presumption, and all illusions of the deuill by two effects and fruits thereof, noted by Paul in that he saith, that the spirit makes vs crie *Abba*; that

is,

is, *father*. The first is, to pray so earnestly with groanes and sighes, as though a man would euen fill heauen and earth with the cry not of his lippes, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeed is a speciall and principall note of the spirit of adoption. Now looke vpon the loose and carelesse man, that thinkes himselfe so filled with the perswasion of the loue and fauour of God, ye shall find that he very seldome or neuer praies: and when hee doth, it is nothing els but a mumbling ouer the Lords praier, the Creed, and the tenne Commandements for fashions sake. Which argues plainly that the perswasion which he hath of Gods mercy, is of the flesh and not of the spirit. The second fruite is, the affection of a dutifull child to God a most louing father: and this affection makes a man stand in feare of the maiesty of God wheresoeuer he is, and to make conscience of euery euill way. Now those that are carried away with presumption, so soone as any occasion is giuen, they fall straight into sinne without mislike or stay, as fire burnes with speed when dry woode is laid vnto it. In a worde, where the testimony of the spirit is truly wrought, there be many other graces of the spirit ioined therewith, as when one branch in a tree buddeth the rest budde also.

The testimony of our spirit is the testimony of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two wayes, by inward tokens in it selfe, by outward fruites. Inward tokens are certaine speciall graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercy in Christ. The first are in respect of sinnes past, present, or to come. The signe in the spirit which concerneth sinnes past, is *godly sorrow*, which I may tearme a beginning and mother grace of many other giftes and graces of God. It is a kind of griefe conceiued in heart in respect of God. And the nature of it may the better be conceiued, if wee compare it with the contrary. Worldly sorrow springs of sinne, and it is nothing else but the hor-
 rour of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeed be occasioned by our sinnes, but it springs properly from the apprehension of the grace and goodnes of God. Worldly sorrow is a griefe for sinne only in respect of the punishment: godly sorrow is a liuely touch and griefe of heart for sinne because it is sinne, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the Holy ghost hath set downe seven fruites or signes thereof whereby it may be discerned

2. Cor. 7. 10.

ned. The first is *Care* to leaue all our sinnes past: the second is *Apologie* whereby a man is moued and carried to accuse and condemne himselfe for his sinnes past, both before God and men. The third is *indignation*, whereby a man is exceedingly angry with himselfe for his offences. The fourth is *fear*, least he fall into his former sinnes againe. The fifth is *desire*, whereby he craueth strength and assistance, that his sinnes take not holde on him as before. The sixth is *zeale*, in the performance of all good duties contrary to his speciall sinnes. The seventh is *revenge*, whereby he subdues his body least it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these frutes in himselfe, he hath no doubt the godly sorrow, which here we speake of.

Gal. 5. 17.

The token which is in regard of sinnes present, is the combat betwene the flesh and the spirit, proper to them that are regenerate, who are partly flesh and partly spirit. It is not the checke of conscience which all men finde in themselves both good and badde, so oft as they offend God: but it is a fighting and striving of the minde, will, and affections with themselves, whereby so farre soorth as they are renewed, they carry the man one way, and as they still remaine corrupt, they carry him flat contrary. Men hauing the disease called *Ephialtes*, when they are halfe asleepe feele as it were some weighty thing lying vpon their breastes, and holding them downe: now lying in this case, they strue with their hands and feete and with all the might they haue to raise vp themselves, and to remooue the weight, and can not. Behold here a liuely resemblance of this combat. The flesh which is the inborne corruption of mans nature, lyeth vpon the heartes of the children of God, and presseth them downe as if it were the very weight of a mountaine: now they, according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, and to doe such things as are acceptable to God: but can not as they would.

1. Ioh. 5. 18.

The token that respects sinne to come is *Care* to prevent it. That this is the marke of Gods children, appeareth by the saying of Iohn, *He that is borne of God sinneth not, but keepeth himselfe that the wicked one touch him not.* And this care sheweth itselfe not onely in ordering the outward liues, but euen in the very thoughtes of the heart. For where the Gospell is of force it brings euery thought into captiuitie to the obedience of Christ: and the Apostles rule is followed, *what soeuer things are true, what soeuer things are honest, care, thinke on these things.*

2. Cor. 10. 5.
Phil. 4. 8.

The tokens which shew Gods mercy are specially two. The first

is, when a man feelles himselfe distressed with the burden of his sinnes, or when he apprehends the heavy displeasure of God in his conscience for them: then further to feele how he stands in need of Christ, and withall heartily to desire, yea to hunger and thirst after reconciliation with God in the merite of Christ, and that aboue all other things in the world. To all such Christ hath made most sweete and comfortable promises, which can appertain to none but to the elect. Ioh. 7. 37. *If any man thirst, let him come to me and drinke: he that beleeueth in me, as saith the scripture, out of his belly shall flowe riuers of water of life.* Rev. 21. 6. *I will giue vnto him vvhich is athirst of the well of the water of life freely.* Now if he that thirsteth, drinke of these waters, marke what followeth, Ioh. 4. 14. *Who soeuer drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him, shall be in him a well of water springing up vnto everlasting life.*

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousness, that he accounts euen the most precious things that are, to be but as dunge in regard thercof. This affection was in Paul, and it is expresse in the parable in which after a man hath found a treasure, he first hides it, and then sells all he hath and makes a purchase of the field where it is. Now every man will say of himselfe, that he is thus affected to Christ, and that he more highly esteemes the least droppe of his blood, then all things in the world beside: whereas indeed most men are of Elus minde, rather desiring the red broth then Isaaks blessing, and of the same affection with the Israelites, which liked better the onyons and flesh pottes of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first is to loue and like a Christian man because he is a Christian. For he that doth a right esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Saviour Christ saith, *Hee that receiveth a Prophet in the name of a Prophet, shall receive a prophets rewarde, and hee that receiveth a righteous man in the name of a righteous man, shall receive the rewarde of a righteous man.* And Saint Iohn saith, *Hereby vvee knowe that vvee are translated from death to life, because vvee loue the breethren:* that is, such as are members, euen because they are so. The second signe of this affection is a loue and desire to the comming of Christ, whether it be by death vnto any man particularly, or by the last iudgement vniuersally, and that for this ende that

Phil. 3. 8.

Mat. 13. 44.

Mat. 10. 41.

2.Tim.4.8.

there may be a full participation of fellowship with Christ. And that this very loue is a note of adoption, it appeares by that which S. Paul saith, that *the crowne of righteousness is laid up for all them that loue the appearing of Christ.*

1.Ioh.1.3.

The outward token of adoption is New-obedience, whereby a man endeauours to obey Gods commandements in his life and conuerſation: as Saint Iohn. saith, *Hereby vee are ſure that vee know him, if vee keepe his commandements.* Now this obedience muſt not be iudged by

Mal.3.17.

*Si quod vis non
potes deus factū
computat. Aug.*

the rigour of the morall law, for then it ſhould be no token of grace, but rather a meanes of damnation: but it muſt be eſteemed and conſidered as it is in the acceptation of God, who ſpares them that feare him as a father ſpares an obedient ſonne, eſteeming things done not by the effect and absolute doing of them, but by the affection of the doer. And yet leaſt any man ſhould here be deceiued, we muſt know that the obedience, which is an infallible marke of the child of God, muſt be thus qualified. Firſt of all it muſt not be done vnto ſome few of Gods commandements, but vnto them all without exception. Herod heard Iohn Baptiſt willingly, and did many things: and Iudas had excellent things in him, as appeares by this, that hee was content to leaue all and to follow Chriſt, and he preached the Goſpell of the kingdome in Iury as well as the reſt: yet alas, all this was nothing: for the one could not abide to become obedient to the ſeuenth commandement in leauiſg his brother Philips wiſe; and the other would not leaue his couetouſneſſe, to die for it. Vpright and ſincere obedience doth inlarge it ſelfe to all the commandements, as Dauid ſaith, *I ſhall not be confounded, when I haue reſpect to all thy commandements.* And S. Iames ſaith, *bee which faileth in one law is guilty of all:* that is, the obedience to many commandements is indeed before God no obedience, but a flat ſinne if a man wittingly and willingly carry a purpoſe to omit any one duty of the lawe. He that repents of one ſinne truly, doth repent of all: and he that liues but in one known ſinne without repentance, though he pretend neuer ſo much reformation of life, indeed repents of no ſinne. Secondly this obedience muſt extend it ſelfe to *the whole courſe of a mans life* after his conuerſion & repentance. We muſt not iudge of a man by an action or two, but by the tenor of his life. Such as the courſe of a māns life is, ſuch is the man: thought he, through the corruption of his nature, faile in this or that particular action, yet doth it not prejudice his eſtate before God, ſo be it he renew his repentance for his ſeueral ſlips & falls, not lying in any ſinne, & withall ſtroue to yeere walke vnblameable before God & men. S. Paul ſaith, *The*

Pſal.119.6.

Iam.3.10.

founda-

foundation of God remaineth sure: the Lord knoweth who are his. Now 2. Tim. 2. 19.

some might hereupon say, it is true indeed, God knowes who are his: but how may I be assured in my selfe that I am his? to this demand as I take it, Paul answers in the next words, *Let everyone that calleth on the name of the Lord depart from iniquitie:* that is, let men invoke the name of God, praying seriously for things whereof they stand in need, with-
all giuing thanks, and departing from all their former sinnes, and this shall be vnto them an infallible token that they are in the election of God. Thirdly in outwarde obedience it is required that it proceede from the whole man: as regeneration which is the cause of it, is through the whole man in body, soule, and spirit. Again, obedience is the fruit of loue, and loue is from the pure heart, the good conscience, and faith vnfained.

1. Thess. 3. 23.

Thus we haue heard the testimonies and tokens whereby a man may be certified in his conscience that he was chosen to saluation before all worlds: If any desire further resolution in this point, let them meditate vpon the 15. Psal. and the first Epistle of Saint Iohn, being parcels of Scripture penned by the Holy Ghost for this end.

Here some will demand how a man may be assured of his adoption if he want the testimony of the spirit to certifie him thereof. *Ans.* Fire is knowen to be no painted but a true fire, by two notes, by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowen to be fire by the heate. In like manner, as I haue said, there be two witnessers of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, he must then haue recourse to the second witnes, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his adoption; as we know fire to be fire by the heate though it want a flame.

Again it may be demanded on this manner: how if it come to passe that after inquirie, we finde but fewe signes of sanctification in our selues.

Ans. In this case we are to haue recourse to the least measure of grace, lesse then which, there is no sauing grace: and it standes in two things: an hearty disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as Balaam, who desired to die the death of the righteous: the answer is, that Balaam indeed desired to die as the righteous man doth, but he could not abide to liue as the righteous: he desired

Looke
pag. 10.

the ende, but not the proper subordinate meanes which tend vnto the end; as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Now I speake not this to make men secure and to content themselves with these small beginnings of grace, but only to shew how any may assure themselves that they are at the least babes in Christ: adding this withall, that they which haue no more but these small beginnings must be carefull to increase them, because he which goes not forward goes backward.

Lastly, it may be demanded what a man should doe if he want both the testimony of Gods spirit and his owne spirit, and haue no means in the world of assurance. *Answer.* He must not utterly despaire, but be resolved of this, that though he want assurance now, yet he may obtaine the same hereafter. And such must be aduertised to heare the worde of God preached: and being outwardly of the Church, to receiue the sacraments. When we haue care to come into the Lordes vine-yarde and to conuerse about the wine-presse, we shall find the sweete iuyce of heauenly grace pressed forth vnto vs plentifully by the word and sacraments, to the comfort of our consciences, concerning Gods election. This one mercy that God by these meanes in some part reueales his mercy is vspeakable. When sicknesse or the day of death comes, the dearest seruants of God, it may be, must encounter with the temptations of the deuill, and wrastle in conscience with the wrath and displeasure of God, as for life and death: and no man knowes how terrible these things are, but those which haue felt them. Now when men walke thus through the valley of the shadow of death, vnlesse God should, as it were, open heauen, and streame down vnto vs in this world some light-some beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election now follows Reprobation: in handling whereof we are to obserue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleases him, he hath purposed to refuse some men by meanes of Adams fall and their owne corruptions, for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby he chooseth some men, then there must needs be another decree whereby he doth passe by others and refuse them. For election alwaies implyes a refusall. Againe what God doth in time, that he decreed to doe before time: as the case falls out euen with men of meaner wisdom, who

who first of all intend with themselves the things to be done and after do them. But God in time refuseth some men as the scripture testifieth; and it appeareth to be true by the event. Therefore God before all worlds decreed the reiecting of some men.

Now in this decree foure points are to be considered. The first is the matter or object thereof, which is the thing decreed, namely the reiecti-
on of some men in respect of mercy; or, the manifestation of his iustice
vpon them. This may seeme strange to mans reason; but here we must
with all submission strike our top sailes; for the word of God lieth as
much in plaine tearmes. The Apostle Iude speaking of false Prophets
saith, that *they were of olde ordained to this damnation*. And Paul saith in
emphaticall tearmes, that *God makes vessels of wrath prepared to destru-*
ction and that some are reiected, whom he opposeth to them which are
elected to saluation.

Iud. 4.
Rom. 9. 22.
2. Cor. 4. 3.
2. Th. 2. 9. 13.

The second point is the impulsive cause that moued God to set down
this decree concerning his creature; & that was nothing out of himselfe,
but his very will & pleasure. He hardened Pharaoh with final hardnes of
hart because he would; & therefore he decreed to do so because he would.
And our Saviour Christ saith; *I thank thee, O father; Lord of heauen and*
earth, because thou hast hid these things from the wise & prudent, and
hast opened them vnto babes. But, vpon what cause did God
so? It followes in the next words; *It is so, O father, because thy good plea-*

Mat. 11. 25.

sure is such. And if it be in the power and liberty of a man to kill an ox or
a sheep for his use, so hurt so kill the hare & partridge for his pleasure; the
much more without iniustice may it be in the will & liberty of the crea-
tor to refuse & forsake his creature for his glory. Nay it stande more with
equity a thousand fold that all the creatures in heauen and earth should
ioyntly serue to set forth the glory & maiesty of God the creator in their
eternall destruction, then the striking of a fly or the killing of a flea should
serue for the dignity of all men in the world. For all this, it is thought by
very many to be very hard to ascribe vnto God who is full of bounty &
mercy such a decree, & that vpon his very will: but let vs see their reasons.
First of all they say it is a point of cruelty for God to purpose to create a
great part of the world to damnaⁿ in hell fire: the answer is, that by the
vertue of this decree God can not be said to create any man to danation,
but to the manifestati^on of his iustice & glory in his due & deserved dan-
nation: & the doing of this is absolute iustice. Secondly it is alleadged that
by this means God shall hate his owne creature; and that before it is: but
it is an vntruth. We must distinguish betwene Gods purpose to hate

Veil. 26.

and actuall hating. Now indeed God before all worlds did purpose to hate some creatures: and that iustly so farre forth as his hating of them will serue for the manifestation of his iustice: but he neither hates them indeede nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whome God hath decreed to loue, them, when they are once created, he begins to loue in Christ with actuall loue: and whom he hath decreed to hate, them being once created, he hates in Adam with actuall hatred. Thirdly it is objected, that by this doctrine God shall be the authour of sinne, for hee which ordaines to the end ordaines to the means of the end: but God ordaines men to the end, that is, damnation: therefore he ordaines them to the means thereof, that is, sinne. *Ans.* The proposition being thus vnderstood, he which ordaines a man to an end, in the same order and manner ordaines him to the means, is false. For one may be ordained to the end simply, the end being simply good: and yet not be simply ordained to the means, because they may be euill in themselves, and only good in part, namely so farre forth as they haue respect of goodnesse in the mind of the ordainer. Secondly, the assumption is false: for the supreme end of Gods counsell is not damnation, but the declaration of his iustice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perishment, but as it is a reall execution of iustice. Thirdly we must make distinction between sinne it selfe & the permission thereof, & betwene the Decree of reiection, & Actuall damnation: now the permission of sinne, & not sinne it selfe properly is the subordinate means of the decree of Reiection. For whē God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but only the consequent of the decree: yet so, as it is not only the antecedent, but also the efficient and meritorious cause of actuall damnation.

The third point is the reall foundation of the execution of this decree, in iust condemnation: and that is the voluntary fall of Adam and of all his posterity in him with the fruite thereof, the generall corruption of mans nature. For howsoeuer God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution he condemneth no man but for his sinnes: and sinne though it were not in the counsell of God an impulsue cause that moued him to purpose a declaration of iustice & iudgement, yet was it a subordinate means of dānation: God in wonderful wisdom ordering & disposing the execution of this decree, so as the whole blame and fault of mans destruction should be in him selfe.

And therefore the Lord in the prophet Ose saith, *One hath destroyed thee, but I will helpe thee*: that is, saluation is of God, and the condemnation of men is from themselves. Now whereas many deprauing our doctrine say, that we ascribe vnto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here be answered. If by absolute, they vnderstand that, which is opposed to conditionall, then we hold and auouch, that all the eternall decrees of God are simple or absolute; and not limited or restrained to this or that condition or respect. If by absolute, they vnderstand a bare and naked decree without reason or cause, then we denie Gods decrees to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, & iust they are: yea the very will of God it selfe is cause sufficient, it beeing the absolute rule of iustice. And though men in reason can not discern the equitie and iustice of Gods will in this point, yet may we not thereupon conclude that therefore it is vniust. The sunne may shine clearly though the blindman see it not. And it is a flat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the qualitie and nature of the thing, but the qualities of things in order of causes follow the will of God. For euery thing is as God wills it. Lastly, if it be called an absolute decree, because it is done without all respect to mans sinne: then we still denie it to be absolute. For as God condemnes man for sinne: so he decreed to condemne him for and by his sinne: yet so, as if the question be made, what is the cause why he decrees rather in his iustice to condemne this man then that man, no other reason can be rendred, but his will.

The last point, is the ende of Gods decree, namely the manifestation of his iustice, as Salomon saith, *The Lord hath made all things for his owne sake, and hee will be cruell for the day of euill*. And Paul saith, that God made vessels of wrath, *to shew his wrath and to make his power knowne*. Prov. 16. 4.
Rom. 9. 22.

Thus we haue seene what Reprobation is: now followes the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembered is this, *Those which are ordained to iust damnation, are like vnto those ordained to be left to themselves in this world, in blindness of minde and hardness of heart, so as they neither shall nor will repent of their finnes*. The truth of this we may see in Gods word. For S. Peter speaking of the priests and Doctors, and chiefe of the people among the Iewes saith plainly, *They stumbled at the word, and were disobedient*. Why so? the reason is there set downe: *because they were*

2. Cor. 4 3.

Esaï 6. 9.

were ordained to it of old. And so Paul saith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the truth he approoved himselfe to euery mans conscience in the sight of God. Now hereupon it might be said: how then comes it to passe that all receiue not the Gospell in Corinth; and to this he answers with a terrible sentence, *If (saith he) our Gospell be hid, it is hid to them that perish:* giuing vs to vnderstand, that God leaves them to themselves in this world, whome he purposeth to refuse. And the Lord by the Prophet Esaï saith of the Iewes, *By hearing they shall heare, and not vnderstand, and by seeing they shall see, and not perceiue, lest they should heare with their eares, and see with their eyes, and vnderstand with their hearts, and so turne and be saved.*

The vse of this is manifold: first it serueth to ouerthrow the opinion of carnall men which reason thus: If I be ordained to damnation, let me liue neuer so godly and well; I am sure to be damned, therefore I will liue as I list: for it is not possible for me to alter Gods decree. Blasphemous mouthes of men make nothing of this and like speeches; and yet they speake flat contraries. For whome God hath purposed in his eternall counsell to refuse, them also he hath purposed for their sinnes, to leaue to the blindnes of their mindes & hardnes of their hearts, so as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand, to the consideration of the fearefull estate of many people among vs. We haue had for the space of thirtie yeares and more the preaching of the gospell of Christ, and the more plentifully by reason of the schooles of learning. But what hath bin the issue of it? I doubt not but in many it hath bin the meanes of their conuersion and saluation: but to speake generally of the greater part there is little or no fruit to be seene. The most after this long preaching remaine as blinde, as impenitent, as hard hearted, and as vncorrected in their liues as euer they were; though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is, then I say plainly that there is a most fearefull iudgement of God among vs. My meaning is not to determine or giue sentence of any mans person, of any towne or people; neuertheless this may be auouched, that it is a terrible and daungerous signe of the wrath of God, that after this long and daily preaching, there is still remaining a generall hardnes of heart, impenitencie, and want of reformation in the liues of men. The smithes steele, the more it is beaten the harder it is made; and commonly the hearts

heartis of men, the more they are beaten with the hammer of Gods word, the more dull, secure, and senselesse they are. This beeing so, it stands euery man in hand to looke to his owne estate. We are carefull to flie the infection of the bodily plague: oh then! how carefull should we be to flie the common blindness of minde and hardness of heart, which is the very plague of all plagues, a thousand fold worse then all the plagues of Egypt? And it is so much the more fearefull, because the more it takes place, the lesse it is perceiued. When a malefactor on the day of asise is brought forth of the iayle, with great bolts and fetters to come before the iudge, as he is going all men pitie him and speake comfortably vnto him: but why so? because he is now to be arraigned at the barre of an earthly iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lie fettered in bondage vnder sinne and Satan; and this short life is the way, in which they are going euery houre to the barre of Gods iustice, who is the King of kings and Lord of lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou pitie a man that is before an earthly iudge, and wilt thou not be touched with the miserie of thine owne estate who goest euery day forward to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a shippe goes continually toward the hauen, though he himselfe stirre not his foote. Begiune now at length to lay this point to your heartis, that so long as ye runne on in your blind waies without repentance, as much as ye can, yee make post: hast to hell ward: and so long as you continue in this miserable condition, as Peter saith, *Your iudgement is not farre off, and your damnation sleepeth not.* Thirdly, seeing those whome God hath purposed to refuse shal be left vnto themselves, and neuer come to repentance, we are to loue & embrace the word of God preached & taught vnto vs by the ministers of the Gospell: with all submitting our selues vnto it, & suffering the Lord to humble vs hereby, that we may come at length out of the broad way of blindness of minde and hardness of heart leading to destruction, into the strait way of true repentance and reformation of life, which leadeth to saluation. For so long as a mā liues in this world after the lusts of his own heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing it is, but for a litle while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs all in the feare of God, lay his worde vnto our heartes, and heare it with reuerence, so as

it may be in vs the sword of the spirit to cut downe the finnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belongeth to God principally and properly, because he knoweth best what he hath determined concerning the estate of euery man, and none but he knowes who they be which are ordained to due and deserued damnation. And againe, he onely knoweth the hearts and wills of men, and what grace he hath giuen them, what they are, and what all their finnes be, and so doth no angel nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselves or in others, vnlesse God reueale his will vnto them and giue them a gift of discerning. This gift was bestowed on sundrie of the Prophets in the old testament, and in the new testament on the Apostles. David in many psalmes makes request for the confusion of his enemies, not praying onely against their finnes, (which we may doe) but euen against their persons, which we may not doe. No doubt he was guided by Gods spirit, and receiued thence an extraordinary gift to iudge of the obstinate malice of his aduersaries. And Paul praies against the person of Demetrius, saying, *The Lord reuward him according to his doings*. And such kinde of praies were lawfull in them, because they were caried with pure and vpriight zeale, and had no doubt a speciall gift whereby they were able to discern of the finall estate of their enemies. Againe, God sometimes giues this gift of discerning of some mens finall impenitencie to the Church vpon earth, I say not, to this or that priuate person, but to the bodie of the Church or greater part thereof. S. Iohn writing vnto the Churches saith, *There is a sinne vnto death* (that is, against the holy Ghost) *I say not that thou shouldest pray for it*: in which words he takes it for graunted, that this sinne might be discerned by the Church in those daies. And Paul saith, If any man belecue not the Lord Iesus, *let him be had in execration, Mara-natha*, that is, pronounced accursed to euerlasting destruction. Whence it appeares, that the Church hath power to pronounce men reiectd to euerlasting damnation, vpon some speciall occasions, though I dare not say ordinarily and vsually. The primitiue Church with one consent praied against Iulian the Apostata, and the praies made were not in vaine, as appeared by the euent of his fearefull end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements, in this case they must followe two rules. The one is, that euery member of the Church

Psal. 69. & 109.

2. Tim. 4. 14.

1. Ioh. 5. 16.

1. Cor. 16. 22.

Sic Chrysost.

Church is bound to beleue his owne election. It is the commandement of God binding the very conscience, that we should beleue in Christ. ^{1. Ioh. 3.} Now to beleue in Christ, is not onely to put our affiance in him, and to be resolu'd, that we are iustified and sanctified and shall be glorified by him, but also that we were elect to saluation in him before the beginning of the world, which is the foundation of the rest. Againe, if of things that haue necessarie dependance one vpon another, we are to beleue the one, then we are to beleue the other. Now election and adoption are things conioyned, and the one necessarily depends vpon the other. For all the elect (as Paul saith) are predestinate to adoption: and we are to beleue our owne adoption: and therefore also our election. The second rule is, that concerning the persons of those that be of the Church, we must put in practise the iudgement of charitie, and that is to esteeme of them as of the elect of God till God make manifest otherwise. By vertue of this rule the ministers of Gods word are to publish and preach the Gospel to all without exception. It is true indeede, there is both wheat and darnell in Gods field, chaffe and corne in Gods barne, fish and drosse in Gods net, sheepe and goates in Christs fold: but secret iudgements belong vnto God, and the rule of loue, which is to thinke and wish the best of others, is to be followed of vs that professe faith working by loue.

It may be demanded, what we are to iudge of them that as yet are enemies of Christ. *Ansuv.* Our dutie is, to suspend our iudgement concerning their finall estate: for we know not whether God will call them or no: and therefore we must rather pray for their conuersion then for their confusion.

Againe it may be demanded, what is to be thought of all our ancestors and forefathers that liued & died in the times when poperie tooke place. *Ansuv.* We may well hope the best and thinke that they were saued: for though the Papacie be not the Church of God, and though the doctrine of poperie raise the foundation, yet neuertheles in the very midst of the Romane papacie, God hath alwaies had a remnant which haue in some measure truly serued him. In the old Testament when open idolatrie tooke place in all Israel, God saith to Eliah, *I haue reserved seven thousand to my selfe that neuer bowed knee to Baal*: and the like is and hath bin in the generall apostasie vnder Antichrist. Saint Iohn saith, that when the woman fled into the wildernes for a time, euen then *there was a remnant of her seede which kept the commandments of God, and had the testimonie of Iesus Christ*. And againe when ordinarie meanes of saluation faile, then God can and doth make a supplie by meanes extra-
See I Ihy. ca. tal test. ver. 17.
Rev. 12. 17.
 ordinarie,

ordinarie, and therefore there is no cause why we should say, that they were condemned.

Thirdly, it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Ans.* We may with better warrant say no; then any man say, yea. For what gifts of discerning had they, which came to visit him in his extremitie? and what reasons induced them to giue this peremptorie iudgement. He said himselfe that he was a reprobate: that is nothing: a sicke mans iudgement of himselfe is not to be regarded. Yea but he despaired; a senselesse reason: for so doth many a man yeare by yeare, and that very often as deeply as euer *Spira* did; and yet by the good helpe of the ministerie of the word, both are & may be recouered. And they which will auouch *Spira* to be a reprobate, must goe further and prooue two things, that he despaired both *vvholly* and *finally*: which if they can not prooue, we for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly, it may be demanded, what is to be thought of them that make very fearefull ends in rauiing and blaspheming. *Ans.* Such strange behaviours are oftentimes the fruits of violent diseases which torment the bodie and bereaue the minde of sense and reason: and therefore if the persons liued well, we must thinke the best: for we are not by outward things to iudge of the estate of any man. Salomon saith, that all things come alike to all and the same condition to the iust and to the wicked.

Thus much of the parts of predestination. Now follows the vse thereof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of predestination we learne, that there can not be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whome God electeth to saluation after this life, then he electeth to be iustified in this life. Now election it selfe is of grace and of grace alone, as Paul saith, *election is by grace, and if it be of grace, it is no more of workes: or else wwere grace no grace*: therefore iustification is of grace and of grace alone. And I reason thus. The cause of a cause is the cause of all things caused: but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the Scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happines to grace. For first, as election, so vocation is of grace. Paul saith, *God hath called vs not according to*

Rom. 11. 5.

2. Tim. 1. 9.

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our vvorkes, but according to his purpose and grace. Againe, faith in Christ is of grace. So it is said, *To you it is giuen to beleene in Christ.* Also Phil. 1. 29. the iustification of a sinner is of grace. So Paul saith plainly to the Romanes: *you are iustified freely by his grace.* Againe, sanctification and the doing of good works is of grace. So it is said, *We are his vvorkemanship created in Christ Iesus vnto good vvorkes, vvhich God hath ordained that vve should vvalker in them.* Also Eph. 2. 10. perseverance in good works and godlinesse is of grace. So the Lord saith, *I vvill make an euerlasting covenant vvith them, that I vvill neuer turne away from them to doe them good, but I vvill put my feare in their hearts, that they shall not depart from me.* Ier. 32. 40. Lastly, life euerlasting is of grace. So Paul saith, *Life euerlasting is the gift of God through Iesus Christ.* Now they of the Church of Rome teach the flat contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man; the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second is by workes. Secondly, hence we learne, that the art of Iudiciall astrologie is vaine and friuolous. They that practise it, doe professe themselves to tell of things to come almost whatsoeuer, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans byrth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselves to tell all things that shall befall men either in bodie, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawfull, it may appeare by this, because it stands not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, and borne both at one and the same time, by the iudgement of Astrologians must haue both the same life, and the same death, and be euery way alike both in goods & in good name; yet we see the contrarie to be true in Iacob and Esau, who were borne both of the same parents at one time. For Iacob tooke Esau by the heele, so as there could nor be much difference betwene them in time; yet for all this Esau was a fierce man and wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand, and was in the covenant, but God kept backe that mercie frō the other. Againe, in a pitch field are slaine a thousand men at one and the same time: now if we consider the time of their births, it may be, they were borne at a thousand sundrie times, and there-fore

fore vnder so many diuers positions of the heauens, and so by the iudgement of all Astrologers should haue all diuers and sundrie liues and ends: but we see according to the determination of the counsell of God, they haue all one and the same end: and therefore this must admonish all those that are brought vp in schooles of learning, to haue care to spend their times in better studies: and it teacheth those that are fallen into any manner of distresse, not to haue recourse vnto these fond figure-casters. For their astrologicall iudgements are false and foolish, as we may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: and therefore the Lord saith, *Let him that reioyce, reioyce in this, that he vnderstandeth and knoweth me. For I am the Lord which shew mercy and iudgement in the earth.* And our Sauour Christ saith, *This is life eternall to knowe thee, the onely very God, and vvhome thou hast sent Iesus Christ.* Now Gods predestination is a glasse wherein we may behold his maiestie. For first by it we see the wonderfull wisdom of God, who in his eternall counsell did foresee & most wisely set down the state of euery mā: secondly his omnipotēcy, in that he hath power to saue & power to refuse who he will: thirdly his iustice & mercie both ioyned together in the exequation of election: his mercie in that he saue those which were vterly lost; his iustice in that he ordained Christ to be a mediatur to suffer the curse of the law, and to satisfie his iustice for the Elect: fourthly his iustice in the exequation of the decree of Reprobation; for though he decreed to hold backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his sinnes. Now the consideration of these & the like points, bring vs to the knowledge of the true God.

The vses which concerne our affections are these. First the doctrine of predestination ministers to all the people of God matter of endles consolation. For considering Gods election is vnchangeable, therefore they which are predestinate to saluation can not perish: though the gates of hell preuaile against them so as they be hardly saued, yet shall they certainly be saued: therefore our Sauour Christ, that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, *so that if it were possible they should deceiue the very Elect.* In which words he takes it for graunted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioyed that the deuils were subiect to the, *rather reioyce that your names are written in heauen.* And S. Paul speaking of Hymenets and Alexander, which had fallen away from the faith, least the Church would be discouraged

Ier. 9. 24.

Ioh. 17. 3.

Math. 24. 24.

Luk. 10. 20.

couraged by their fall, because they were thought to be worthie men and pillars of the Church; he doth comfort them from the very ground of election, saying, *The foundation of God remaineth sure and hath this scale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground-worke standeth fast: and therefore Paul saith further, *who shall lay any thing to the charge of Gods elect?* Now then that we may haue comfort in distresse, and some thing to stay vpon in all our troubles: we in this world are as strangers in a farre countrie: our passage homeward is ouer the sea of this world: the shippe wherein we saile is the Church: and Satan stirres vp many blasts of troubles and temptations, and his purpose is to sinke the ship, or to driue it on the rocke; but we must take the anchor of hope and fasten it in heauen vpon the foundation of Gods Election; which being done, we shall passe in safetie and reioyce in the midst of all stormes and tempests. Secondly whereas God refuseth some men and leaves them to themselves, it serues to strike a feare into euery one of vs whatsoeuer we be, as S. Paul saith in the like case, *the Iewes beeing the naturall branches are broken off through vnbeleefe, and thou standest by faith: be not high minded, but feare.* This indeede was spoken to the Romanes, but we must also lay it vnto our hearts. For what is the best of vs, but a lump of clay? and howsoeuer in Gods counsell we are chosen to saluation, yet in our selues we are all shut vp vnder vnbeleefe, and are fit to make vessels of wrath. Our Sauour Christ calleth Iudas a deuill, and we know his leud life and fearefull end: now what are we better then Iudas by nature? If we had bin in his stead, without the special blessing of God, we should haue done as he did: he betrayed Christ but if God leaue vs to our selues, we shall not onely betray him, but by our sinns euen crucifie him a thousand waies. Furthermore, let vs bethinke our selues of this, whether there be not alreadie condemned in hell, who in their liues were not more grieuous offendours then we. Esay calleth the people of his time a people of Sodom and Gomorrha; giuing the Iewes then liuing to vnderstand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whom the Lord had shewed his iudgemnts long before. If this be true, then let vs with feare & trembling be thankful to his maiestie that he hath preserved vs hitherto frō deserved dānation.

The vses which respects our liues and conuersations are manifold. First, seeing God hath elected some to saluation, and hath also laid downe the meanes in his holy word whereby we may come to the knowledge of our particular election, we must therefore as Saint Peter counselleth

2. Pet. 1. 10.

Eph. 1. 4.

Eph. 2. 10.

2. Theſ. 2. 13.

Rom. 9.

2. Tim. 2. 21.

Rom. 8. 29.

Phil. 3. 10.

vs, *give all diligence to make our election sure.* In the world men are carefull and painefull ynough to make assurance of lands and goods to themselves and to their posteritie: what a shame is it then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shall continue to be slacke herein, the leases of our lands and houses and all other temporall assurances shall be billes of accusation against vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world; because all those whome God hath chosen to saluation, he hath also appointed to liue in newnesse of life, as Saint Paul saith, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him.* And againe, *we are created in Christ Iesus unto good workes, which God hath ordained that we should walke in them.* And, *God hath chosen you to saluation through sanctification of the spirit and faith of the truth.* The Elect are *vessells of honour*: and therefore all those that will be of the number of the Elect, must carrie themselves as vessells of honour. For so long as they lie in their sinnes they be like vessells of dishonour, employing themselves to the most base seruice that can be, even to the seruice of the deuill. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe; yea euery creature in his kinde obserueth the course appointed vnto it by creation, as the grasse to grow, and trees to bring forth fruit: now the elect were ordained to this end to lead a godly life; and therefore if we would either perswade our selues or the world; that we are indeede chosen to saluation, we must be plentiful in all good workes, and make conscience of euery euill way: and to doe otherwise, is as much as to chaunge the order of nature, and as if the sunne should cease to shine by day and the moone by night. Thirdly, when God shall sende vpon any of vs in this worlde crosses and afflictions, either in bodie or in minde, or any way else (as this life is the vaile of miserie and teares, and iudgement must be ginne at Gods house) we must learne to beare them with all submission and contentation of minde. For whome God knew before, them he hath *predestinate to be made like vnto his sonne.* But wherin is this likeness? Paul saith, *in the followinge of his afflictions,* and in a conformitie to his death. And the consideration of this, that afflictions were ordained for vs in the eternall predestination of God, must comfort our hearts, and reſtraine our impatience so oft as we shall goe vnder the burden of them. Hence againe we learne, that they which perswade themselves that

that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For Saint Paul saith, *God suffereth with long patience the vessels of wrath prepared to destruction, so as to make knowne his prouer and so shew forth his wrath on them.* Rom. 9. 22.

This beeing so, no man then by outward blessings ought to pleade that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. Salomon saith, *No man knoweth loue or hatred,* that is, by outward things: Eccles. 9. 1. for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may be an offence vnto vs, when we consider that the doctrine of the Gospell is either not knowne, or else despised and persecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance, that God knowes who are his and that there must be some in the world, on who God hath in his eternall counsell purposed to manifest his power & iustice. Againe, Ministers of the gospel may be discouraged, when after long preaching they see litle or no fruit of their labours: the people whom they teach remaining as blinde, impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to choose some to saluation and to refuse others: & that of the first, some are called sooner some later, and that the second beeing left to themselves neuer come to repentance. To this Paul had regard when he said, *If our Gospel be hid, it is hid to them that perish.* And againe, *we are vnto God the sweete savour of Christ in them that are saved and in them that perish.*

Hitherto I haue deliuered the truth of this weightie point of religion, which also is the doctrine of the Church of England: now it followeth that we should consider the fallhood. Sundrie Diuines haue deuised, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect and substance whereof is this. The nature of God (say they) is infinite loue, goodnesse, and mercie it selfe: and therefore he propoundes vnto himselfe an ende answerable thereunto, and that is the communication of his loue and goodnesse vnto all his creatures. Now for the accomplishing of this supream and absolute ende, he did foure things. First he decreed to create man righteous in his owne image: secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: thirdly, he decreed the vniuersall

Redemption of all and euery man effectually by Christ, so be it they will beleeue in him: fourthly, he decreed to call all and euery man effectually, so as if they will, they may be saued. This beeing done, he in his eternall counsell foreseeing who would beleeue in Christ, did thereupon elect them to eternall saluation: and againe foreseeing who would not beleeue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeede it is nothing els but a Deuise of mans braine: as will appeare by sundrie defects and errors that be in it. For first whereas it is auouched that Adams fall came by the bare prescience of God, without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of Adam; nay in some respects greater. Now that came to passe not onely by the foreknowledge of God, but also by *his determinate counsell*. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel gathered themselves together to doe what soeuer thine hand and thy counsell had determined before to be done*: so may we say, that *Adam in his fall did nothing but that which the hand of God and his counsell had determined before to be done*. And considering the will of God extends it selfe to the least things that are, euen to sparrows, wherof none doe light vpon the ground without our heauenly father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God. And there can be nothing more absurd then to seuer the foreknowledge of God from his counsell or decree. For by this meanes, things shall come to passe God nilling, or not knowing, or not regarding them. Now if any thing come to passe God nilling it, then that is done which God would not haue done; and to say so, is to bereaue him of his omnipotencie. And if we shal say that things fall out, God not knowing of thē we make him to be imprudent, and denie his omniscience: lastly, if we shall say that a thing is done, God not regarding it; we bring in an idol of our owne braines, and stablish the idle-god of the Epicures. But it is objected to the contrary, that if God any way decreed and willed the fall of Adam, then he was the author of sinne: which once to say, is blasphemie. *Answe.* The argument follows not. There be three actions in the will of God: one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to Nill a thing: and all things thus nilled, can not

possibly.

Act. 2. 23.

Act. 4. 28.

Volente, nesciente, non curante.

1. Volendo
vult.

2. Nolendo
nolle, or, peni-
tus nolle.

possibly come to passe, or haue the least beeing in nature. There is also a third action which comes as a meane betweene the two former, which is remissely or in part both to nill and will a thing; whereby though God approue not euill as it is euill, and therefore doth it not: yet he willethe the permitting of it to be done by others, or the beeing of it; because in respect of God that decreeth the permitting of euill, it is good that there should be euill. And on this manner and no otherwise God willed the fall of Adam: and therefore in the reason of any indifferent man, though he decreed the fall, yet shall he be free from the blame thereof, which lies wholly vpon the doer; these two caueats alwaies remembred: first that God by his will did not constraîne or force the will of Adam to sinne, or infuse into it any corruption; and that therefore he sinned willingly and freely, onely by the ⁴ necessitie of immutabilitie, and not by the necessitie of coaction: secondly that God willed the fall for a most worthie end, which was, to lay downe a way tending to the manifestation both of his iustice and mercie. Againe, it is alleadged that if God willed Adams fall, then his will is flat contrarie to it selfe, because he wills that which he had by expresse commandement forbidden. *Answw.* Indeece if God should both will and forbid one and the same thing, in one and the same respect, there should be a contradiction in Gods will: but that God doth not. He forbad Adams fall, as it was sinne: for so in euery commandement sinne as it is sinne is condemned and punished: and yet because it was in a new respect, a meanes of manifesting his glorie, who is able to bring light out of darknes; therefore he willingly decreed the permission of it. Incest as it is sinne, it is condemned in the seventh commandement, and punished with death: yet as incest was a punishment of Dauids adulterie, God is said to take his wiues and *to giue them* to his sonne Absolom.

3. Remissio &
velle & nolle,
or, nolendo
velle.

⁴ Decretum dei
non tollit liber-
tatem volunta-
tis sed ordinat.

2 Sam. 13. 17.

Some againe, as it appeares by their writings, feare to ascribe vnto God so much as a permission of Adams fall: but no doubt they are deceiued. For if these rules be true; that God is omnipotent: that he works all things that are by the counsell of his will, and gouernes them: that he hath care and regard ouer man: that nothing is hid from him: that he is vnchangeable, there must needes be permission of euill. If the deuill could not enter so much as into an heard of swine without Christs permission, shall we thinke that he could compasse the fall and ouerthrow of man, without a permission? Indeece to permit, is not to hinder euill when one may; and with men it is a fault, but not with God, because he is not bound to hinder the euill which he permits.

Mark. 9. 12.

The second fault is, that they make the Prescience of mans faith and

or, as some
speake, a rule
according to
which he or-
dereth his de-
cree.

Eph. i. 9.

vnbeleefe, to be the ^{impulsive} cause of Gods decree. For they say that God eternally decrees to saue or refuse men, because he did foresee that they would beleefe or not beleefe. But indeed it is a manifest vntruth. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest some lowest, some in the midst. Now the highest cause of all is that, which ouerrules all and is ouerruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all, and subiect to none. And this very will of his is the cause of all things that haue being: for we must not imagine that a thing first of all existeth, and then afterward is willed of God; but first of all Gods wills a thing, and then afterward it comes to haue being. Now to say that foreseene faith or vnbeleefe are the moouing causes whereby God was induced to ordaine men either to saluation or to iust damnation, is to vndoe this diuine order of causes, and to displace the linkes; in that Gods will is made a secundarie or middle cause subordinate to others causes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwise all things depend vpon Gods will. Againe, Paul saith that God hath opened the mysterie of his will, according to his good pleasure, *which he had purposed to himselfe*: whereby he makes a distinction betweene the creature and the Creatour. Men, when they purpose the doing of any thing, borrow reasons of their purposes and wills out of themselves from the things to be done; because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousness, and a thing is good, so farre forth as Gods will. Therefore there is no cause, why he should goe forth of himselfe for externall inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. And hereupon Paul saith, that Gods *purpose was in himselfe*, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees he had no reference or respectiue consideration of the qualities and workes of men. Thirdly by this doctrine, there is fastened vpon God want of wisdom, who is wisdom it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all intends with himselfe the ende and euent of the businesse to be done, and then afterward the meanes whereby the ende is accomplished: but in this platforme God is brought in, in the first place to foresee and consider with himselfe the meanes which

tende

tende to the ende, namely the faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the ende and finall condition of euery man either in life or death: as if a man should purpose with himselfe to build an house without any consideration of the ende why: and afterward conceiue with himselfe the particular vses to which he will applie it. Fourthly hence it followeth, that faith shall not onely be an instrument, but also an efficient cause in the acte of iustification of a sinner before God. For the cause of a cause is also the cause of the thing caused; but foreseene faith is an impulsue cause whereby God was moued to choose some men to saluation (as it is saide:) and therefore it is not onely an instrument to apprehend Christs righteousness, but also a cause or meanes to moue God to iustifie a sinner; because iustification proceedes of Election which comes of foreseene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for graunted, that all both young and olde, euen infants that die in their infancie, haue knowledge of the Gospell, because both faith and vnbeleefe in Christ presuppose knowledge of our saluation by him: considering that neither ordinarily, nor extraordinarily men belecue or contemne the thing vnknowne. But how false this is, euen common experience doth shew. Lastly, this platforme quite ouerthrowes it selfe. For whereas all men equally corrupt in Adam, are effectually both redeemed and called, the difference betweene man and man, standes not in beleeuing or not beleeuing, for all haue power to beleue: but in this properly, that some are confirmed in faith, some are not. Now when all without exception are indued with grace sufficient to saluation, I demand why some men are confirmed in grace, and others not confirmed; as also of Angels, some were confirmed and stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, stroue as long as they will, that of men beeing in one and the same estate some are saued, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall: so the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendred, but because he will not. Thus then those men whose faith was foreseene, are saued, not because their faith was foreseene, but because God would.

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby he decrees that all men shall be saued, so

be it they will beleene. For it is euery way as much against common sense, as if it had beene said, that God decreed nothing at all concerning man. A conditionall sentence determines nothing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, specially when the thing determined is in the power of mans wil, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choise, desire to determine of all their affaires simply without condition: and when they doe otherwise it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that we should burden God with that, whereof we would disburden our selues. Againe, the maiestie of God is disgraced in this kinde of decree. God for his part would haue all men to be saued: why then are they not? men will not keepe the condition and beleue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will which is the first cause to the will of man, which is the second cause: whereas by the very lawe of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alleadged, that there is no eternall and hidden decree of God beside the Gospell, which is Gods predestination reuealed. *Answw.* It is an vntruth. There betwo wills in God, ^b one whereby he determineth what he will doe vnto vs or in vs: the other, ^c whereby he determineth what we shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, whereby they are deliuered which are deliuered, and the Gospell is the second. Againe, Predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *I know vvhome I haue chosen*: but the Gospell rather determines what kinde of ones and how they must be qualified which are to be saued. Lastly, Predestination is Gods decree it selfe: and the Gospell is an outward meanes of the exequution of it: and therefore though the Gospell be propounded with a condition; yet the decree of God it selfe, may be simple and absolute.

^b *quid vult fieri de nobis, or, in nobis.*
^c *quid vult fieri à nobis.*

Ioh. 13. 18.

The fourth defect, is the opinion of *Vniuersall saving grace*, appertaining to all and euery man: which may be fitly tearmed the Schoole of vniuersall Atheisme. For it pulls downe the pale of the Church, and laies it wast as euery common field: it breedes a carelesnes in the vse of the meanes of grace, the word and Sacraments; when as men shall be perswa-

perswaded that grace shall be offered to euery one effectually, whether he be of the Church or not, at one time or other, wheresoeuer or how soeuer he liue: as in the like case, if men should be told that whether they liue in the market towne or no, there shall be sufficient prouision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all & euery man, is a witlesse conceit: for if men vniuersally be appointed to grace without exception, then there is no electing or choosing of some out of mankind to grace: and if some alone be appointed to grace, as it must needs be in Election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as afterward we shall see) all are not called. And he further saith, that all which are *given vnto him* shall be one with him and haue life cuerlasting: but all men shall not be one with him and haue life euerslasting: and therefore all men are not giuen to Christ of the father, that is, ordained to saluation: And the scripture saith, that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all. And whereas men builde this their vniuersall Election vpon the largeness of the promise of the Gospell: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decrees all men to be damned indefinitely vpon this condition, if they do not belecue. Now if vniuersall Reprobation be absurd, as it is indeed, then vniuersall Election of all and euery man must take part therewith.

As for the vniuersall Redemption of all and euery man, it is no better then a forgery of mans braine. There shall be many in the day of iudgement of whome Christ shall say, *that he neuer knew them*. Againe he saith, *He which beleeueth not is already iudged, and the wrath of God abides vpon him*. But if all were effectually redeemed, and onely condemned for not beleeuing in Christ, it should haue bene said that they are already iudged, and that the wrath of God not abides but *returnes vpon them*. Christ makes no intercession for the world: and therefore his redemption is not effectuell to all men. For the intercession is the meanes of applying the satisfaction. If it be said that by the world is meant onely contemners of grace, it appeares to be otherwise in that Christ opposeth the world to them which *are the fathers*, and are *giuen to Christ* by him: thereby signifying that by the world he meanes all such as are not the fathers, and were *neuer giuen to Christ*. And he *laies downe his life* for

Mat. 22. 14.

Ioh. 17. 3. 11, 24.

Apoc. 17. 8. and 20. 12.

Mat. 25. 34.

Mat. 7. 23.

Ioh. 3. 36.

Ioh. 17. 9.

Ioh. 10. 27.

Rom. 8. 33.

Psal. 33. 1.
Rom. 5. 1.

Isai. 45. 7.

for his sheepe: now the sheepe haue all these brands or markes; they heare his voice, they know him, they follow him, they shall not perish, none shall plucke them out of Christes hands: and these are only such of whom Paul saith; *who shall lay any thing to the charge of Gods elect: it is God that iustificeth, who shall condemne*: And if this should be true, that Christ was crucified and dyed no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it followes necessarily that all their sinnes are forgiven: considering that remission of sinne depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. We graunt that Christs death is *sufficient* to saue many thousand worlds: we graunt againe it is euery way most *effectuall* in it selfe: but that it is effectuall *in*, or *unto* the person of euery man, that we deny. For if it were thus effectuall, then it should be applyed to the person of euery man, as to Cain, Iudas, Nero, Heliogabalus, &c. euen as the plaister is laide to the sore: being applyed, Christes righteousness should be imputed for the iustification and sanctification of all and euery man: and thus some iustified before God and sanctified should after goe to hell and be damned, whereas Dauid, neuer so much as dreaming of this diuinity saith, that they are blessed which haue the pardon of their sinnes: and Paul, that they which are iustified haue peace with God. But let vs heare what reasons may be alledged to the Vniuersality of redemption: I. Ezechiel 33. v. 11. *As I live, saith the Lorde, I will not the death of the wicked: but, that the wicked retorne from his wicked way*. *Answ.* The place is to be vnderstood not simply but in respect; of the twaine God rather willes the repentance of the sinner then his death. Again, he willes not death as it is the destruction of his creature: and so this place may be vnderstood: yet neuerthelesse hee willes the same as it is a meanes of manifestation of his iustice: and therefore the Prophet Esai saith, that *God createth euill*. II. 1. Tim. 2. *God would haue all men to be saved and come to the acknowledgement of the trueth*. *Answ.* The place is meant not of the persons of all particular men, but of the orders and kindes of men. For in the first verse Paul exhorted Timothy that prayer should be made for all men: and in the second verse opening his owne meaning, hee addeth these wordes, *for Kings and all that be in authoritie*: as though he should say, we must pray not onely for private men and for the common people, but also for publicke persons, though they persecute the Gospell. But why? because in that very order God hath his elect which shall be saved. And on this manner Paul expounds him

him selfe elſewhere. *There is neither Iew nor Grecian: there is neither bonde nor free: there is neither male nor female: for yee are all one in Chriſt.* III. Rom. 11. v. 32. *God hath ſhut up all in unbeliefe that hee might have mercie on all.* *Anſw.* The worde *all*, muſt be vnderſtoode of all that are to be ſaued, both of Iewes and Gentiles, as the article added to *all* importeth, and the meaning is, that God will ſaue Gal. 5. 27.
all whome he purpoſeth to ſaue of his mercy, and not of their merite, ΤΙΣ ΤΑΥΤΑ.
becauſe all are ſinners as well Iewes as Gentiles: thus Paul expoundes him ſelfe, Galat. 3. v. 22. *The ſcripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhoulde be giuen to them that beleewe.* And if wee ſhould expound the worde *all*, for euery particular man, as ſome would haue it, Paul muſt contradict himſelfe, who ſaide before that God would haue mercy on whome hee will haue mercy, and whom he wil he hardeneth, and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles.
IV. Ioh. 3. 16. *God ſo loved the worlde that he hath given his onely begotten ſonne, that whoſoever beleueneth in him ſhall not periſh, but haue euerlaſting life.* & Ioh. 6. 51. *I will give my fleſh for the life of the worlde.* *Anſw.* By *worlde*, we muſt not vnderſtand euery particular man in the worlde, but the Eleſt among the Iewes and Gentiles: for in both theſe places Chriſt doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles. And how this word is to be vnderſtood in the new teſtament, Paul doeth fully declare Rom. 11. v. 12. *If (ſaith he) the fall of them, that is, the Iewes, be the riches of the worlde, and the diminiſhing of them the riches of the Gentiles, &c.* and v. 15. *If the caſting away of them be the reconciling of the worlde, what ſhall the receiving be but life from the dead.* Where by the worlde, he vnderſtands the body of the Gentiles in the laſt age of the world. And thus he fully declares his owne meaning, when he ſaith to the Corinthians *God was in Chriſt reconciling the worlde vnto himſelfe.* 2. Cor. 5. 19.
V. Rom. 14. v. 15. *Destroy not him with thy meate for whom Chriſt dyed.* 2. Pet. 2. 1. *Denying the Lord that bought them, and bring vpon them ſelues ſeruile damnation.* Therefore Chriſt died for them alſo which are condemned. *Anſ.* The reaſon is not good. For in theſe and ſuch like places the ſcripture ſpeakes of men, not as they are indeed before God, but as they are in appearance and profelſion, and as they are in the acceptation with men. For ſo long as a man holds and imbraces the Chriſtian faith, ſo long in the iudgement of charity we muſt eſteem him to be one that is redeemed by Chriſt, though indeede he be not. And this is the meaning

meaning of Peter when he saith, that false prophets deny the Lorde that bought them. I V. In the preaching of the Gospell grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christs death appertaines and belongs to all men indifferently. *Ansuv.* The preaching of the Gospell is an ordinance of God appointed for the gathering together and the accomplishment of the number of the elect: and therefore in the ministry of the word, grace and saluation is offered principally and directly to the elect, & only by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies: & because the ministers of God, not knowing his secret counsell, in charity thinke all to be elect. And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not only serue for the conuersion of a sinner, but also to be an occasion by mens fault of blinding the mind and hardening the heart, and of taking away excuse in the day of iudgement.

To conclude this point: Vniuersall redemption of all men, we graunt: the Scripture saith so: and there is an vniuersality among the elect and beleeuers: but vniuersall Redemption of all and euery man as well the damned as the elect and that effectually, we renounce as hauing neither footing in the scripture, nor in the writings of any ancient and orthodox diuine, for many hundred yeres after Christ, his wordes not depraued and mistaken.

As for vniuersall vocation, it is of the same kind with the former: because it is flat against the word of God in which is fully set downe a distinction of the whole world from the creation to the daies of Christ, into two partes: one, the people of God being receiued into the couenant: the other, (being the greatest part of the world) No-people, and forth of the couenant. From the beginning of the world to the giuing of the law, the Church was shut vp in the families of the Patriarches: and the couenant in the very family of Abraham was restrained to Isaak: and the members of these families, for this cause, were called the sonnes of God; the rest of the world beside being tearmed as they were indeed, the sonnes of men. From the giuing of the law till Christ, the nation of the Iewes was the Church of God, and the rest of the world beside, no people of God. And therefore Esai calls them *prisoners* and them *that are in darkenesse*: and Ose, Such as are *without mercy* and *no people*: and Zachary, Such as are *not ioyned to the Lorde*: and Paul, Such as are *set to walke in their owne wayes*, being *vvithout God* and *vvithout Christ* in the world.

Gen. 6.

Esai. 49. 9.

Ose. 2. 23.

& 1. 10.

Zach. 2. 17.

Act. 14. 16.

Eph. 2. 13.

world. And this distinction between Iewe and Gentile stood till the very ascension of Christ. And hereupon when he was to send his disciples to preach, he charged them not to goe into the way of the Gentiles, *Mat. 10. 6, 7.* and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheepe of the house of Israel: and when the woman of Canaan made request for her daughter, hee gaue a deniall at the first vpon this distinction, saying, *It is not meete to take the childrens bread and give it vnto dogges:* and againe, *I am not sent but vnto the lost sheepe of the house of Israel.* *Mat. 15. 22.* It will be said, that this distinction arose of this, that the Gentiles at the first fell away from the couenant, and contemned the Mefsias. It is true indeed of the first heads of the Gentiles the sonnes of Noe: but of their posterity it is false, which in times following did not so much as heare of the couenant, and the Mefsias. The Prophet Esai saith of Christ, *A nation that knew not thee, shall runne vnto thee:* And Paul speaking to the Athenians saith, that the times of this *their ignorance* God regarded not: but *now* admonisheth all men euery where to repent: and to the Romanes hee saith, that the mystery touching Christ and his benefits *was kept secret* since the world began, and *now* opened and published among all nations. And if the Gentiles had but knowen of the Mefsias, why did not their Poets and Philosophers who in their writings notoriously abuse the Iewes with sundry nicknames, at the least signifie the contempt of the Redeemer. Wherefore to hold, and much more to avouch by writing, that all and euery one of the heathen were called, it is most absurd: and if it were so, the Caniballs and the sauadge nations of America should haue knowen Christ without preaching, which by the histories of the discouery of those cuntries, is known to be false. *Apella, Verpus, Recusitus, Sabbatarius, Culturnubium.*

Againe, if the Vocation of euery man be effectuell, then faith must be common to all men either by nature or by grace, or both: now to say the first, namely that the power of beleeuing is common to all by nature, is the heresie of the Pelagians, and to say it is common to all by grace, is false. *All men haue not faith,* saith Paul: nay many to whome the Gospell is preached, doe not so much as understand it and giue assent vnto it. *Satan blinding their minds that the light of the glorious Gospell of Christ should not shine vnto them:* and to say that faith is partly by nature and partly by grace, is the condemned heresie of the semi-Pelagian: for wee can not so much as thinke a good thought of our selues. *2. Thess. 3. 1. 2. Cor. 4. 4. 2. Cor. 3. 5.*

The last defect in the platforme is, that they ascribe vnto God a wrong end of his counsels: namely the communication of mercy or goodnesse

in eternall happinesse. For the absolute and soueraigne end of all Gods doings must be answerable to his nature, which is not mercy and loue alone, but also iustice it selfe: and therefore the right end is the manifestation of his glory both in iustice and mercy by the expresse testimony of scripture. Againe, if the communication of his goodnesse were the highest end of all his counsels, all men without exception should be saued, because God can not be frustrated of his end and purpose: and if but one man be damned, he is damned, either because God will not saue him, or because he can not. If they say he will not, then is he changeable: if he can not, then is he not omnipotent, considering his purpose was to conuey happinesse to all creatures.

Thus much of the efficient cause of the Church, namely Gods predestination: which doctrine could not here be omitted considering no mā can beleue himselfe to be a member of the Church, vntlesse withall hee beleue that he is predestinate to life cuerlasting. Now we come to the second point, namely the *Mysticall vniō*, which is the very forme of the Church, whereby all that beleue are *made one with Christ*. To the causing of this vniō two things are required, a Donation or giuing of Christ vnto that man, which is to be made one with him: and a Coniunction betweene them both. Of the first, the Prophet Elai saith, *Vnto vs a childe is borne, and vnto vs a sonne is giuen: and Paul, who spared not his owne sonne, but gaue him for vs all: how shall he not with him giue vs all things also?* And touching it sundry points must be considered. The first is, what is meant by this Giuing? *Ans.* It is a traction or work of God the Father by the holy ghost, whereby Christ as redeemer in the appointed time is really communicated to all ordained to saluation in such maner, that they may truly say, that Christ himselfe with all his benefits is theirs, both in respect of right thereto, and in respect of all fruite redounding thence; and that as truly as any man may say that house and land giuen him of his auncetours is his owne both to possesse and to vse.

The second point is, what is the very thing giuen? *Ans.* Whole Christ God and man is giuen, because his humanity without his godhead, or the godhead without the humanity doth not reconcile vs to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the godhead is meerely energetically, that is, onely in respect of operation: in that it doeth make the manhood personally vnited vnto it to be propitiatory for our sinnes and meritorious of life eternall. And to auouch any communication of the godhead in respect of essence, were to bring in the heresie of the Maniches, and to

maintaine

Gal. 3. 28.

Isai. 9. 16.
Rom. 8. 32.

maintaine a composition and a commixtion of our natures with the nature of God. Againe, in the manhood of Christ we must distinguish between the subiect it selfe, the substance of body and soule, & the blessings in the subiect which tend to our saluation. And the communicatiō of the aforesaid manhood is in respect of both, without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all he receiue Christ himselfe, as no man can haue the treasure hid in the field, vnlesse first of all he haue the field: & no man can be nourished by meate & drinke vnlesse first of all he receiue the substance of both. And this is the cause why not only in the preaching of the word but also in the institution of the Lords supper, expresse mentiō is made, not only of Christs merit, but also of his very body & blood, wherby the whole humanity is signified, as appears by that place where it is said, that the *Word was made flesh*. And though the flesh of it selfe profit nothing as S. Iohn saith, yet as it is ioyned to the godhead of the sonne and doeth subsist in his person, it receiueth thence quickning vertue, to reuiue and renew all those to whome it shal be giuen. Lastly, among the blessings that are stored up in the manhood of Christ for our saluation, some are giuen vnto vs by imputation, as when we are iustified by the righteousness indeede inherent in his manhood, but imputed vnto vs: some by infusion, as when holinesse is wrought in our hearts by the spirit, as a fruite of that holinesse which is in the manhood of Christ, and deriued from it, as the light of one candle from another.

Ioh. 6. 53, 54.

Ioh. 1. 14.

The third point is, in what manner Christ is giuen vnto vs. *Ans.* God the father giueth Christ vnto his Church not in any earthly or bodily manner, as when a King bestoweth a gift with his owne hand, & putteth it into the hand of his subiect: but the maner is altogether celestiall and spirituall: partly because it is brought to passe by the meere diuine operation of the Holy Ghost: and partly because in respect of vs, this gift is receiued by an instrument which is supernaturall, namely faith, wherby wee lay holde on, and apply vnto our selues the Euangelicall promises. And this manner of giuing may be conceiued thus. A man that neuer stirred foote out of England holds and enioyes land in Turkey: but how comes it to be his? Thus: the Emperour was willing and content to bestow it, and the man for his part as willing to accept and receiue it: and by this meanes that which at the first was the Emperours, by mutuall consent becomes the mans. In the same maner God the Father hath made an Euangelicall couenant with his Church: in which of his mercy hee hath made a graunt of his owne sonne vnto vs, with righteousness and life euermlasting in him: and we againe by his grace accept of this grant and receiue

receiue the same by faith: and thus by mutuall consent according to the tenour of the couenant, any repentant sinner may truly say, though I now haue mine abode vpon earth, and Christ in respect of his manhoode be locally in heauen; yet is he truly mine to haue and to enioy, his body is mine, his blood is mine. As for the giuing and receiuing of the body and blood of Christ in bodily maner (which the Papists maintaine in auouching the reall transubstantiation of bread and wine in the sacraments into the body and bloode of Christ, and the Lutherans also in teaching that his body and bloode is substantially either in, or with, or vnder the bread and wine) is an erroneous conceit flat opposite to sundry points of the Christian faith. For Christ to this very houre retaineth still the essence and essentiall properties of a true body, and we beleeue that really and visibly he ascended into heauen, and there abides till his second coming to the last iudgement: who then hauing but common reason would imagine a communication of the body of Christ pent vp in the element of bread, and conueyed into our bodies by the mouth and stomacke.

The third point is, whether we are not Lords of Christ, he being thus giuen vnto vs. *Ans.* No: for this donation is not single but mutuall. As Christ is giuen to vs, so we againe are giuen to Christ, as hee him selfe saith, *Those vvhome thou hast giuen me, Father, I haue kept.* And we are giuen vnto him in that our bodies and soules are made his not onely as he is God, but also as he is our redeemer: and our sinnes with the guilt thereof are made his by imputation, and the punishment thereof is wholly laid vpon him. This is all the dowry which the Church, being the spoule of Christ, hath brought vnto him.

The fifth point is, how any man in particular may know that Christ is giuen vnto him of the Father. *Ans.* When God giues Christ to man, hee withall giues man grace and power to receiue Christ, and to apprehend him with all his benefits: & this we do when we vterly renounce our selues, this worlde and all things therein, bewaile our sinnes past, resting on the death of Christ for the pardon of them all, and as it were with both the armes of faith catching hold vpon him in all estates both in life and death. When the heart of any man is truly disposed and inclined to doe these and the like things, we may truly say, that God hath giuen him grace to receiue Christ.

The second thing required to make vs one with Christ is, the Mysticall vnion, which is a Coniunction whereby Christ and his Church are actually coupled into one whole Mysticall body. Now that we may the better

better conceiue the nature of it, sundry questions are to be mooued. The first, what kind of coniunction this is. *Ans.* In the scripture we meet with three kind of Coniunctions. The first is, coniunction in nature, when sundry things are coupled by one & the same nature. As the father, the Sone, & the Holy Ghost, being three distinct substances are all one, & therefore ioyned in one godhead or diuine nature. Now Christ and the belecuer are not ioyned in nature: for then, they twaine should haue one body & soule. The second coniunctiō is in person, when things in nature differēt, so concurre together, that they make but one person: as the body & soule make one man: & the godhead of the sonne with his manhood make but one Christ: in whome there is an vnion of distinct natures with vnity of person. Now Christ and a Christian are not ioyned in person: for Christ is one person, Peter a second, and Paul a third distinct from them both: and so many men as there be, so many seuerall persons. The third coniunction is in spirit: and this is the coniunction meant in this place: whereby Christ and his Church are ioyned together: for the very same spirit of God that dwelleth in the manhoode of Christ and filleth it with all graces aboue measure, is deriued thence & dwelleth in all the true members of the Church, and filleth them with the like graces in measure, and therefore S. Iohn saith, *Hereby vee knowe that vee dwell in him and hee in vs, because he hath given vs of his spirit.* Hence it followes, that the bond of this coniunction is one and the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith whereby they apprehend Christ and make him their own.

The second is, what are the things vnited? *Ans.* Not the body of the belecuer to the body of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; wee are first of all and immediatly ioyned to the manhood of Christ, and by the manhood to the godhead.

The third question is, what is the manner of this coniunction. *Ans.* We must not thinke that Christ and his Church are ioyned by imagination, as the mind of man and the thing whereof he thinkes: or by consent of heart as one friend is ioyned with an other, and as the Iewes conuerted were all of one heart and soule: or by any abode in one place, or by touching, as sea and lande are both ioyned together and make one globe: or by any composition or commixtion of substances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether spirituall as the former. Giuing was and incomprehensible to mans reason: and therefore we must rather labour to feele it by

A.C. 2. 42.

experience in the heart, then to conceiue it in the braine. Yet neuerthelesse it shall not be amisse to consider a resemblance of it in this comparison. Suppose a man hauing the parts of his body disioyned farre asunder, his head lying in Italy, one arme in Germany, the other in Spaine, & his legges with vs in England: suppose further all these partes or quarters haue all one soule, extending it selfe vnto them all, and quickening ech of them seuerally as though they were nerely ioyned together: and though the partes be seuered many hundred miles asunder, yet the distance of place doth not hinder the coniunction, considering one and the same soule doeth enlarge it selfe and giue life vnto them all. In the same maner the head of the Mystlicall body Christ our Sauour is now in heauen, and some of our members in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles asunder: and the spirit of God is as it were the soule of this body which giueth spirituall life to all the members: distance of place doth not hinder this coniunction, because the Holy Ghost which linketh all the partes together is infinite.

1. Cor. 1. 30.
Ephes. 5. 30.

The benefites which we receiue by this Mystlicall vnion are manifold. For it is the ground of the conveiance of all grace. The first is, that by meanes hereof every Christian as he is a Christian or a man regenerate hath his beginning and beeing in Christ, howsoeuer as he is a man hee hath his being and subsisting in himselfe, as Paul saith, *Ye are of God in Christ. And ye are members of his body of his flesh and of his bones.* How will some say can this be? After this manner. The comparison is taken from our first parents. Eue was made of a rib taken out of Adams side, he being cast into a slumber: this being done, Adam awaked and saide, *This now is bone of my bone, and flesh of my flesh.* Christ was nailed on the crosse, and his most pretious blood was shed, & out of it arise and spring all true Christians: that is, out of the merit of Christs death and passion, whereby they become new creatures. Secondly every one that beleeueth in Christ by reason of this vnion hath an vnspcakable prerogatiue: for hereby he is first united to Christ, and by reason thereof is also ioyned to the whole trinity, the father, the sonne, and the holy ghost, and shall haue eternall fellowship with them. Thirdly, sundry men specially Papistes deride the doctrine of iustification by imputed righteousness: thinking it as absurd, that a man should be iust by that righteousness which is inherent in the person of Christ; as if we should say, that one man may liue by the soule of another. or be learned by the learning of another. But here we may see that it hath sufficient foundation. For there is a
most

moſt nere and ſtrait vnion betwene Chriſt and all that belecue in him: & in this vnion Chriſt with all his benefits according to the tenour of the covenant of grace, is made ours really: and therefore we may ſtand iuſt before God by his righteouſneſſe; it being indeed his, becauſe it is in him as in a ſubiect, yet ſo, as it is alſo ours; becauſe it is giuen vnto vs of God. Now there is no ſuch vnion betwene man and man, and for that cauſe one man can not liue by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountaine ſprings our ſanctification, wherby we die to ſinne and are reneued in righteouſneſſe and holines. Wormes and flies that haue lyen dead all winter, if they be laid in the ſunne in the ſpring time, begin to reuiue, by vertue thereof: euen ſo, when we are vnited to Chriſt, and are (as it were) laid in the beames of this bleſſed ſonne of righteouſneſſe, vertue is deriued thence, which warmeth our benumbed hearts dead in ſinne, and reuiueth vs to newnes of life: wherby we begin to affect and like good things, and put in praſtiſe all the duties of religion. Fiſtly, hence we haue the protection of Gods angels; for they alwaies waite and attend on Chriſt, and becauſe we are made one with him, they attend vpon vs alſo. Laſtly by reaſon of this union with Chriſt, euery beleeuer commeth to haue intereſt and to recouer his title in the creatures of God, and to haue the holy and lawfull vſe of them all. For we muſt conſider, that although Adam created in the image of God, was made lord ouer all things in heauen and earth; yet when he fell by eating the forbidden fruite, he, and in him all mankind loſt the title and vſe of them all. Now therefore that a man may recouer his intereſt, hee muſt firſt of all be vnited and made one with Chriſt: and then by Chriſt, who is Lord and King ouer all, ſhall he recouer that title in the creatures of God, which he had by creation; and be made Lord ouer them againe. But ſome will ſay, if this be ſo, then a Chriſtian man may haue and enioy all creatures at his pleaſure, and therefore the goods of other men. *Ans.* The reaſon is not good, for in this life we haue no more but ^b right vnto ^b *Ius ad rem.* the creature, and ^c right in it, that is, actuall poſſeſſion is reſerued for the ^c *Ius in re.* life to come. Therefore wee muſt content our ſelues with our allowed portions giuen vnto vs by God, by his grace vſing them in holy manner, expecting by hope the full fruition of all things till after this life. Again, if all title to the creatures be recouered by Chriſt, it may be demanded, whether Infidels haue any intereſt to their goods or no? *Ans.* Infidels before men are right lords of all their lands and poſſeſſions which they haue obtained by lawfull meanes; and in the courtes of men they are not to be depriued of them: but before God they are but vſurpers, becauſe they

hold them not *in capite*, that is, in Christ: neither haue they any holy and right vse of them, *for to the vncleane, all things are vncleane*. And they must first of all become members of Christ before they can hold and enioy them aright, and vse them with good conscience.

The duties which are to be learned of the doctrine of this vnion are manifold. And first of all we are taught to purge our hands and hearts of all our sinnes, and especially to auoid all those sinnes whereby mens bodies are defiled, as drunkennesse, vncleannesse, fornication: for they driue away the spirit of God from his owne house, and dissolue the bonde of the coniunction betwene Christ and vs. Secondly we must euery one of vs, which professe our selues to be members of Christ, labour to become conformable vnto him in holinesse of life, and to become new creatures: for this vnion requireth thus much. Let a man take the gristles of a crab-tree, and set them into good stockes: yet will they not change their sap, but bring forth fruite according to their owne nature, euen sowre crabs: but it must not be so with vs: we are indeed wild oliues, and the branches of wild vines; yet seeing we are perswaded that we are grafted into Christ and made one with him, we must lay aside our wild and sowre nature, and take vpon vs the nature of the true vine, beare good fruite, haue good iuyce in vs, and render sweete wine. Thirdly, we are taught hence to be plentifull in all good workes, considering we are ioyned to him that is the fountaine of grace. And therefore Christ saith, *I am the true vine, and my Father is the husbando man: every branch that beareth not fruite in mee, hee taketh away: and every one that beareth fruite hee purgeth it that it may beare more fruite*. And the Prophet Esai compares the Church of God to a vineyard with a tower and a wine-presse in it. And God himselfe comes often downe vnto it, *to see the fruites of the valley, to see if the vine budde, and the Pomegranates flourish*. And farther wee must bring forth fruite *vvith patience*. For the Lorde of this vineyarde comes with crosses and afflictions, as with a pruning knife in his hand, to pare and to dresse vs that wee may be fitte to bring forth fruite plentifully in duties of piety to God, and in duties of loue to all men, yea to our enemies. Christian men are trees of righteousnes growing by the waters of the sanctuary: but what trees? not like ours: for they are rooted vpward in heauen in Christ, and their graines and branches grow downward that they may beare fruite among men.

Hitherto wee haue heard what the Church is: now to belecue the Church is nothing els but to belecue that there is a cōpany of the predestinate

Ioh. 15. 1.

Esai. 5. 7.

Cant. 6. 10.

Luk. 8. 15.

Psal. 47. 12.

nate made one in Christ, and that withall we are in the number of them.

Before we proceed any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to be his fellow herein. For the Church is his body, and none but he can perfourme the duty of an head vnto it: which duty stands in two things: the first is, to gouerne the Church by such power and authority whereby hee can and doth prescribe lawes properly binding the consciences of all his members; the second is, by grace to quicken and put spirituall life into them, so as they shall be able to say, that they liue not, but Christ in them. As for the Supremacie of the sea of Rome whereby the Pope will needes stand ministeriall head to the Catholike Church, is a satanicall forgery. For the headship (as I may tearme it) of Christ is of that nature or quality, that it can admit no deputy, whereth we respect the commanding or the quickening power of Christ before named. Nay Christ needs no vicar or deputy, for he is all-sufficient in himselfe and alwayes present with his Church, as he himselfe testifieth, saying, *where two or three are gathered together in my name, there am I in the midst among them*. And whereas all commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the heade and vniuersall Bishop of the Church, as it is for a subiect to keepe himselfe in commission in the presence of his King.

The second rule is, that there is no saluation out of the Church, and that therefore euery one which is to be saued must become a member & a citizen of the Catholike and Apostolike Church: and such as remaine for euer out of the same perish eternally. Therefore S. Iohn saith, *They* 1. Ioh. 2. 19. *who went out of vs, they were not of vs: for if they had bene of vs, they would haue remained with vs: but this cometh to passe that it might appeare, that they are not all of vs.* And againe, that such as be holy, are in the city of God; but without, that is, forth of the Church are dogs, enchan- Rev. 22. 15. *ters, whoremongers, adulterers, &c.* And the Arke, out of which all perished, figured this Church, out of which all are condemned. And for this cause Saint Luke saith, that *the Lorde added to the Church from day to day* Act. 2. 47. *such as should be saued.* And the reason hereof is plaine: for without Christ there is no saluation, but out of the militant Church there is no Christ nor faith in Christ: and therefore no saluation. Again, forth of the militant Church there are no meanes of saluation, no preaching of the words, no invocation of Gods name, no sacraments, and therefore

no saluation. For this cause every man must be admonished euermore to ioyne himselfe to some particular Church being a sound member of the Catholike Church.

Cant. 6.8.

The third rule is, that the Church which here we beleeue is only one. As Christ himselfe speaketh, *My dove is alone, and my undefiled is the onely daughter of her mother.* And as there is onely one God and one Redeemer, one faith, one baptisme, and one way of saluation by Christ onely, so there is but one Church alone.

The Catholicke Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

Heb. 12. 23.

The Triumphant Church may thus be described: *It is a company of the spirites of iust men, triumphing over the flesh, the deuill, and the world, praising God.* First I say it is a company of the spirites of men as the Holy Ghost expressly teacheth it, because the soules onely of the godly departed, as of Abraham, Isaac, Iacob, David, &c. are as yet ascended into heauen, and not their bodies. Furthermore the properties of this company are two. The first is, to make triumph over their spirituall enemies the flesh, the deuill, the worlde: for the righteous man so long as hee liues in this worlde is in continuall combate without truce with all the enemies of his saluation: and by constant faith obtaining victory in the end of his life, he is translated in glorious and triumphant manner into the kingdome of glory. This was signified to Iohn in a vision in which he saw an *innumerable companie of all sorts of nations, kindreds,*

Rey. 7. 10.

people, and tongues stand before the lamb clothed in long white robes with palmes in their bandes, in token that they had bene warriours, but now by Christ haue gotten the victory and are made conquerours. Their second property is to praise and magnifie the name of God, as it followeth in the former place, *saying Amen: praise and glory, and wisdom, and thanks, honour, power, and might be unto our God for evermore.* Hence it may be demanded whether Angels be of this Triumphant Church or no? *Ans.* The blessed Angels be in heauen in the presence of God the Father, the Soune, and the Holy Ghost; but they are not of the mysticall body of Christ, because they are not vnder him as he is their redeemer, considering they can not be redeemed, which neuer fell: and it can not be prooued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lorde and King, and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, we can not say, that Angels are members of the mysticall body of Christ or of the triumphant Church: though indeede, they be of the company

company of the blessed.

The Church Militant may be thus described: *It is the company of the elect or faithfull, living vnder the crosse, desiring to be remoored and to be with Christ.* I say not that the Militant Church is the whole body of the elect, but only that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuered in the Writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this company liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is said, that *wee must through many afflictions enter into the kingdome of heauen.* And our Sauour Christ saith, *If any man will come after me, let him deny himselfe, and take up his crosse every day and follow me.* The second marke is a desire to depart hence and to be with Christ, as Paul saith, *we loue rather to be remoored out of this body and to be with Christ.* And againe, *I desire to be loosed and to be with Christ, which is best of all.* Where yet we must remember, that the members of Christ doe not desire death simply and absolutely, but in two respects: I. that they might leaue off to sinne, and by sinning leaue to displease God. II. That they might come to enioy happines in heauen, and to be with Christ.

Touching the generall estate of the Militant Church, two questions are to be considered. The first, how farre forth God is present with it, assisting it by his grace. *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hell can not preuaile against it, yet neuertheless it remaines still subiect to errour both in doctrine and maners. For that which is true in euery member of the Church is also true in the whole: but euery member of the militant Church is subiect to errour both in doctrine and maners: because men in this life are but in part enlightened and sanctified; and therefore still remaine subiect to blindness of minde and ignorance, and to the rebellion of their wills and affections: whereby it comes to passe that they may easly faile either in iudgement or in practise. Again, that which may befall one or two particular Churches may likewise befall all the particular Churches vpon earth, all beeing in one and the same condition, but this may befall one or two particular Churches to faile either in doctrine or maners. The Church of Ephesus failed in leauing her first loue, whereupon Christ threatneth to remooue from her the candlestick. And the Church of Galatia was remooued to an other Gospell from him that had called them in the grace of Christ: now why may not the same things befall twenty yea an hundred Churches which befall these twaine.

Lastly experience sheweth this to be true, in that generall counceils haue erred. The counsell of Nice beeing to reforme sundry behaviours among the Bishops and Elders, would with common consent haue forbidden mariage vnto them, thinking it profitable to be so; vnlesse Paphnutius had better informed them out of the Scriptures. In the third counsell at Carthage certaine bookes Apocrypha, as the booke of Syrach, Toby, and the Macchabees are numbred in the Canon, and yet were excluded by the counsell of Laodicea. And the saying of a diuine is receiued, that former counceils are to be reformed and amended by the latter. But Papistes maintaining that the Church can not erre, alledge the promise of Christ: *Howbeit when he is come which is the spirit of truth, he will lead you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolicall authority had this priuiledge graunted them, that in the teaching and penning of the Gospell they should not erre: and therefore in the counsell at Ierusalem they conclude thus, *It seemes good vnto vs and to the Holy Ghost.* And if the promise be further extended to all the Church, it must be vnderstood with a limitation: that God will giue his spirit vnto the members thereof to lead them into all truth, so farre forth as shall be needfull for their saluation.

Auguſt. de
Baptiſ. l. 2. c. 3.

Ioh. 16. 13.

Ioh. 3. 34.

Act. 10. 20, 27.

1. Tim 3. 11.

The second question is, wherein standes the dignitie and excellency of the Church. *Ans.* It standes in subiection and obedience vnto the will and worde of his spouse and head, Christ Iesus. And hence it followes, that the Church is not to chalenge vnto her selfe authority ouer the scriptures, but onely a ministry or ministeriall seruice whereby shee is appointed of God to preserue and keepe, to publish and preach them, and to giue testimony of them. And for this cause, it is called the *pillar and ground of truth*. The Church of Rome not content with this, saith further that the authority of the Church in respect of vs is aboue the authority of the scripture, because (say they) we can not know scripture to be scripture but by the testimony of the Church. But indeed they speak an vntruth. For the testimony of men that are subiect to errour can not be greater and of more force with vs, then the testimony of God who can not erre. Againe, the Church hath her beginning from the worde (for there can not be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, & not the scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: so the Church which hath authority only to publish and expound the Scriptures, can not authorize them vnto

vs, but must submit her selfe vnto them. And whereas it is alledged that *faith comes by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is, that the place must be vnderstood not of that generall faith whereby we are resolved that scripture is Scripture, but of iustifying faith, whereby we attaine vnto saluation. And faith comes by hearing the voice of the Church: not, as it is the Churches voyce, but as it is a ministerie or meanes to publish the word of God, which is both the cause and object of our beleeuing. Now on the contrarie we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eye vpon it, he presently discernes whether it be straight or no: so we know and are resolved that Scripture is Scripture, euen by the Scripture it selfe, though the Church say nothing, so be it we haue the spirit of discerning when we read, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breede not a perswasion in vs of the certentie of the Scripture, yet is it a very good inducement thereto.

The militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lieth, as into the English, Spanish, Italian sea, &c. so the Church dispersed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are seuerall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Again, particular Churches are in a twofold estate: sometime lie hid in persecution, wanting the publicke preaching of the word, and the administration of the Sacraments: and sometimes againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the moone is sometime eclipsed and sometime shineth in the full. In the first estate was the Church of Israel in the daies of Eliah, whie he wished to die: because the people had forsaken the couenant of the Lord, broken downe his altars, slaine his Prophets with the sword, and he was left alone and they sought to take his life also. Behold a lamentable estate, when so worthie a Prophet could not finde an other beside himselfe that feared God: yet marke what the Lord saith vnto him, *I haue left seven thousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.* Again it is said, *That Israel had bene a long season without the true God, without priest to teach, and without the law.* Neither must this trouble any that
God

Rom. 10.

1 King. 19.
14. 19.

2 Chr. 15. 3.

God should so farre forth forsake his church: for when ordinarie meanes of saluation faile, he then gathereth his Elect by extraordinarie meanes; as when the children of Israel wandered in the wildernes wanting both circumcision and the Passecouer, he made a supplie by Manna and by the pillar of a cloud. Hence we haue direction to answer the Papists, who demand of vs whete our church was threescore yeares agoe before the daies of Luther: we say, that then for the space of many hundred yeares, an vniuersall Apostasie ouerspread the whole face of the earth: and that our Church then was not visible to the worlde, but lay hidde vnder the chaffe of Poperie. And the truth of this, the Records of all ages manifest.

The second estate of the Church is, when it flourisheth and is visible, not that the faith and secret Election of men can be seene (for no man can discern these things but by outward signes) but because it is apparant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God and their mutuall edification. And the visible Church may be thus described: *It is a mixt companie of men professing the faith, assembled together by the preaching of the word.* First of all I call it a mixt companie, because in it there be true belecuers and hypocrites, Elect and Reprobate, good and badde. The church is the Lords field, in which the enemie soweth his tares: it is the corne flore, in which lieth wheate and chaffe: it is a band of men, in which beside those that be of valour and courage, there be white liuered souldiours. And it is called a church of the better part, namely the Elect whereof it consisteth, though they be in number fewe. As for the vngodly, though they be in the church, yet they are no more parts of it indeede, then the superfluous humours in the vaines, are parts of the bodie. But to proceede: how are the members of the visible church qualified and discerned? the answer followeth in the definition, *professing the faith.* Whereby I meane the profession of that religion which hath bin taught from the beginning, and is now recorded in the writings of the prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to be a member of the church.

Againe, because the profession of the faith is otherwiles true and syncre, and otherwiles onely in shew: therefore there be also two sorts of members of the visible church, members before God and members before men. A member of the church before God is he, that beside the outward profession of the faith, hath inwardly a pure heart, good conscience,

Math. 13. 35,
47.

ence, and faith vnfaigned, whereby he is indeede a true member of the church. Members before men, whome we may call reputed members, are such as haue nothing els but the outward professiō wanting the good conscience & the faith vnfaigned. The reason why they are to be esteemed members of vs, is; because we are bound by the rule of charitie to thinke of men as they appeare vnto vs leauing secret iudgements vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begunne and continued, is the word: which for that cause is called the *immortall feede* whereby we are borne anew, and *milk*, whereby we are fedde and cherished to life euerm-lasting. And hence it followeth necessarily, that the preaching of the doctrine of the prophets and Apostles, ioyned with any measure of faith and obedience, is an vnfallible marke of a true Church. Indeepe it is true, there be three things required to the good estate of a Church, the preaching of the Gospell, the administration of the Sacraments, and due execution of Discipline according to the word: yet if the two latter be wanting, so be it there be preaching of the word with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displayed, vnder which all that warre against the flesh, the deuil, the world, must range themselves. As the Lord saith by the prophet Esay, *I will lift up my hand to the Gentiles, and set up my standard vnto the people, and they shall bring their sonnes in their armes, and their daughters shall be carried upon their shoulders*. Hence it followeth, that men which warre the preaching of the Gospell, must either procure the same vnto themselves, or if that cannot be, because they liue in the midst of idolatrous nations, as in Spaine and Italie, it is requisite that they should ioyne themselves to those places where with libertie of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world but they should be of Dauids mind, and rather desire to be doorekeepers in the house of God, then to dwell in the tents of vngodlines. In the Canticles, the spouse of Christ saith, *Shee vnto me, O shew whom my soule loveth, where thou feedest, where thou liest at noone: for vnto by should I be as shee that putteth a side to the flocks of thy companions. To whom he answered thus: If thou know not, O thou the fairest among women, get thee forth by the steppes of the flocks, and feed thy kids by the tents of the shepherds: that in those places where the doctrine of righteousness and life is continually by the Messias, is published. When the Shemarites childe was dead, shee tolde her husband that shee would goe to the man of God, to whom hee was bound thus*
Why

1. Pet. 1. 23.

Heb. 5. 13.

1. Cor. 3. 2.

Esa 49. 22.

Cant. 1. 6.

vers. 7.

2. King. 4. 33. Why wilt thou goe to him to day, *it is neither new moone nor sabbath day*: whereby it is signified that when teaching was skarse in Israel, the people did resort to the Prophets for instruction and consolation. And Dauid saith, that the people whereloeuer there abroad was, *went from strength to strength till they appeared before God in Sion*. And oftentimes, they beeing Profelytes, there abroad must needs be out of the precincts of Iewrie.

2. Tim. 2. 12.

Gal. 5. 2, 3.

Hebr. 6. 1.

1. Cor. 3. 10.

1. Cor. 3. 15.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first is, how we may discern whether particular men and particular Churches holding errors, be sound members of the Catholicke Church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors, some are destroyers of the faith, some onely weaknets of it. A destroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned; as the deniall of the death of Christ, and the immortallitie of the soule, iustification by works, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles and the Decalogue. A weakning error is that, the holding whereof doth not ouerturne any point in the foundation of saluation; as the error of freewill, and fundrie such like. This distinction is made by the holy Ghost, who saith expressly that the doctrines of repentance, and faith, and baptismes, and laying on of hands, and the resurrection, and the last iudgement, *are the foundation*, namely of religion: and againe, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and silver laid thereupon. Secondly, persons erring, are of two sorts: some erre of weaknes, beeing carried away by others; or of simple ignorance, not yet beeing conuicted and informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing bin admonished and conuicted, still perseuere in their forged opinions. This beeing said, we now come to the point. If any man or Church, shall hold an error of the lighter kinde, he still remaines a member of the Church of God, and so must be reputed of vs. As when a Lutheran shall hold, that images are still to be retained in the Church: that there is an Vniuersall Election of all men, &c. for these and such like opinions may be maintained, the foundation of saluation vntrased. This which I say is flatly touched by Paul. If any man (saith he) build on this foundation gold, silver, precious stones, timber, hay, or stubble, his worke shall be made manifest by the fire, &c. and if any mans worke burne, he shall

shall loose, but yet he shall be safe himselfe. And therefore the hay and stubble of mens errours that are beside the foundation, on which they are laide, doe not debarre them from beeing Christians or members of the Church. A man breakes downe the windowes of his house; the house standes: he breakes downe the roofe or the walls; the house yet standes, though deformed: he pulls vp the foundation; the house it selfe falls and ceaseth to be an house. Now religion which we professe is like an house or building: and some points thereof are like windowes, dores, walls, roofes, and some are the very foundation: and the former may be battered, the foundation standing. Againe, if the errour be directly or by necessarie consequent, euen in common sense against the foundation, consideration must be had whether the Church or partie erreth of weaknes or malice: if of weaknes, the partie is to be esteemed as a member of the Catholicke Church. And thus Paul writes vnto the church of Galatia, as to a church of God, though by false teachers it had bin turned away to another Gospell, and embraced the fundamentall errour of iustification by works. But when any man or church shall hold fundamentall errours in obstinacie or affected ignorance, we are not then bound to repute the any longer as churches or Christians, but as such to whom condemnation belongs, as Paul sheweth by the example of Iannes and Iambres. *As Iannes and Iambres, saith he, withstood Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.* Yet withall, this caueat must euer be remembered, that we rather condemne the errour then the person that erreth, because Gods mercie is like a bottomles sea, whereby he worketh what he will and when he will in the hearts of miserable sinners. 2. Tim. 3. 8.

The second question is, where at this day we may finde such visible churches as are indeede sound members of the Catholicke church. And for the resoluing of it, we are to goe through all countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledge their assemblies for churches, because they worship not God in Christ who is the head of the church.

As for the Assemblies of Papists which haue bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, and beleeuing the doctrine established in the counsell of Trent, in name they are called churches, but indeede they are no true or sound members of the Catholicke church. For both in their doctrine & in the worship of God, they rase the very foundation of religion, which will appeare by these three points. First of all they hold iustification by
works

works of grace: avouching that they are not only iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly ouerturneth iustification by Christ. For as Paul saith to the Galatians, *If ye be circumsised Christ profiteth you nothing*, that is, if ye looke to be iustified by the works of the ceremoniall law, ye are fallen from Christ: ioyne circumcision and Christ together in the matter of iustification, and ye doe quite overthrow iustification by Christ. Nowe if this be true, which is the word of God that can not lie, then we say to the Papists; If ye will needs be iustified by works of grace, ye are fallen from grace. The second point is, that they maintaine a daily reall sacrifice of the bodie of Christ in the Masse for the sinnes of the quicke and dead. And this is also a fundamentall heresie. For Christs sacrifice on the crosse must either be a perfect sacrifice or no sacrifice: and if it be often iterated and repeated by the Masse-priest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and of Saints departed, and their Breaden-god, which is as vyle an abomination as euer was among the Gentiles: all beeing directly against the true meaning of the seconde commandment, and defacing the worshippinge of God in the very substance thereof. Thus then it appeares that the old Church of Rome is chaunged, and is now at this day, of a spouse of Christ become an harlot: and therefore no more a Church of Christ indeede, then the carkasse of a deade man that weareth a liuing mans garment is a liuing man, though he looke neuer so like him. And whereas they pleade for themselves that they haue succession from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretikes haue succeeded lawfull Ministers. Secondly, whereas it is alleadged that in the Popish assemblies the sacrament of Baptisme is rightly for substance administred; and that also it is a note of a Church, three things may be answered. First, that Baptisme seuered from the preaching of the gospel, is no more a signe of a church, then the scale seuered from the Indenture is of force; and that is nothing. Circumcision was vsed in *Colehis*, yet no Church, and among the Samaritanes, and yet no people. Secondly, Baptisme is in the assemblies of the Church of Rome, as the purse of the true man in the hand of the theefe: and indeede it doth no more argue them to be Churches, then the true mans purse argues the theefe to be a true man. For baptisme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto an other hidden Church of God, which he hath in all ages gathe-

gathered forth of the midst of them. Thirdly, though they haue the outward Baptisme, yet they by necessarie consequent of doctrine, ouerturne the inward baptisme that stands in iustification and sanctification: Moreouer, whereas it is alleadged, that they maintaine the bookes of the old and new Testament penned by the prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the naturall sense of the Scriptures in the very foundation: and therefore they are but as a lanthorne that shewes light to others and none to it selfe. Fourthly, it is further said that they hold the Creede of the Apostles, and make the same confession of faith that we doe: I answer that in the ve of wordes they doe so indeede: but by necessarie consequents in the rest of their doctrine they ouerturne one of the natures and all the offices of Christ, and therewithall most of the articles of the Creede. And hertin they deal as a father, that in outward shew tenders the bodie of his child, and will not abide the least blemish vpon it: and yet by secret conceiuaunces inwardly annoyes the heart, the braine, or the liuer, and so in truth destroys the same. Fifthly it is alleadged, that Antichrist must sitte in the Temple of God, that is, the Church: therefore say some that desire an vnion betweene vs and the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is saide to sit in the church, not as a member thereof, but as an vsurper, or as the pyrate in the ship of the marchant: & hence it cannot be prooued, that the assemblies of Papists are Churches, but that in the & with the there is mingled an other hidde Church in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some, being no Papists, thinke their churches to be like a bodie diseased and full of soares and wounds from the head to the foote, and the throat also cut, yet so as life is still remaining; we may better thinke, (their foule errours considered and their worshippe of God, which is nothing else but a mixture of Iudaisme and Paganisme) that it is a rotten and deade corps void of spirituall life: And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are we schismaticks in so doing, but they rather, because the ground and the proper cause of the schisme is in them.

As for the Assemblies of Anabaptists, Libertines, Antinomies, Tritheists, Arrians, Samosatrenians, they are no churches of God, but conspiracies of monstrous heretikes iudicially condēned in the primitiue church, and againe by the malice of Satan renewed and reuiued in this age.

The

The same we are to thinke and say of the Familie of loue.

As for the churches of Germanie commonly called the Churches of the Lutheranes, they are to be reputed of vs as the true churches of God. Though their Augustane Confession haue not satisfied the expectation of other Reformed churches: yet haue they all the same enemies in matter of religion, and doe alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good workes, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receiuing of the bodie and blood of Christ in the Lords supper, we all agree: and we ioyntly confesse that Christ is there present so farre forth that he doth truly feede vs with his very bodie and blood to eternall life: and all the controuerfies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith, they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the bodie. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie beeing visible becomes inuisible, yet in the maine points we agree: that Christ ascended into heauen: that he entred into his kingdome in our name and for vs: that we are gouerned and preserued by his power and might: and that whatsoeuer good thing we haue or doe, proceeds wholly from the grace of his spirit. Indeeede the opinion of the *Ubiquitie* of the bodie of Christ reuiuenth the condemned heresies of Eutiches and Nestorius, and it ouerturneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as Brentius and others, and was not receiued of whole churches: and whereas the men were godly and learned, and we are vncerten with what affection, and how long they held this error, we rest our selues in condemning it, leauing the persons to God. Againe Popish Transubstantiation, and Lutheran Consubstantiation, are both against the truth of the manhood of Christ: yet with great difference. Transubstantiation is flat against an article of faith: for if Christs bodie be made of bread, and his blood of wine (which must needes be if there be a conuersion of the one into the other) then was not he conceived and borne of the virgin Marie: for it cannot both be made of bakers bread and of the substance of the virgin. Againe it aboliseth the outward signe in the Lords supper, as also the analogie betweene the signe and the thing signified, and so ouerturnes the sacrament: but Consu-

stantiation

tiation doth not so, neither doth it ouerturne the substance of any article of Religion, but onely a maine point of Philosophie, which is, that *A bo-die doth occupie onely one place at once.*

Furthermore, the Churches of Helvetia, and Savoie, and the free cities of France, and the low Countries, and Scotland, are to be reuerenced as the true Churches of God, as their Confessions make manifest. And no lesse must we thinke of our owne Churches in England and Ireland. For we hold, beleue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the Booke of the articles of faith agreed vpon in open Parliament doe fully shew: and withall now we are, and haue bin readie to testifie this our faith, by venturing our liues euen in the cause of religion against forraigne power, and especially the Spainyard: and here-upon all the Churches in Europe giue vnto vs the hand of fellowshippe. And whereas sundrie among vs that separate and indeede excommunicate theselues, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient ground, are but as paper-shot. They alleadge that our assemblies are full of grievous blots and enormities. *Ans.* The defects and corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe corruptions in doctrine must further be distinguished: some of them are errors indeede, but beside the foundation; and some errors directly against the foundation: and these ouerturne all religion, whereas the former doe not. Now it can not be shewed that in our Churches is taught any one error that raseth the foundation, and consequently annihilateth the truth of Gods Church. Indeed there is controuersie among vs touching the point of Ecclesiasticall regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the Sacraments according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunications: the difference betweene vs is onely touching the persons, and the maner of putting this gouernment in exequution: and therefore men on both parts, though both hold not the truth in this point, yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no church, but a bad Church. When as the wicked Scribes and Pharises sitting in Moses Chaire, taught the things which he had written, the people are Math. 23. 2. commaunded to heare them, and to doe the things which they say, not

Rom 9.4.
A. 2. 39.

doing the things which they doe. And whereas it is said, that we holde Christ in word, and denie him in deede; that is answered thus: deni- all of Christ is double, either in iudgement, or in fact: deni- all in iudgement ioyned with obstinacie, makes a christian to be no christian; deni- all in fact, the iudgement still remaining sound, makes not a man to be no christian, but a badde christian. When the Iewes had crucified the Lord of life, they still remained a Church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the co- uenant and the promises still belonged vnto them: and they neuer made any separation from their Synagogues, till such time as they had beene sufficiently conuicted by the Apostolicall ministerie, that Iesus Christ was the true Messias.

2. Cor. 6. 14.

2. Chr. 11. 14.

1. Tim. 6. 3.

A. 2. 19. 9.
& 28. 28.

Thus we see whete at this day we may finde the true Church of God. Now I come to the third question: and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, we must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not, saith Paul, unequally yoked with infidels: for what fellowship hath righteousness with unrighteousnes, or what communion hath light with darknes, or what concord hath Christ with Belial? or what part hath the beleener with the infidell: or what agreement hath the temple of God with idols: wherefore come out from among them and separate your selues, saith the Lord.* And we haue a practise of this in the old testament. When Ieroboam had set vp idols in Israel, then the priests and Leuites came to Iudah and Ieru- salem to serue the Lord. The second is, when the doctrine of religion is corrupt in substance: as Paul saith, *If any man teach otherwise, and con- sent not to the whole some words of our Lord Iesus Christ, & to the doctrine which is according to goodlines, he is puffed up: from such separate your selues.* A practise of this we haue in the Apostle Paul, who beeing in E- phesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdome of God: *but when certaine men were hardened and disobeied, speaking euill of the way of God, he departed from them, and separated the disciples of ephesus:* and the like he did at Rome also. As for the corrup- tions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnlesse it be from priuate companie, as

we are admonished by the Apostle Paul; and by the examples of Dauid and Lot. By this which hath been said, it appeares that the practise of such as make separation from vs, is very bad and schismatical, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

Now to proceede in the Creede. The Church is further set forth by certaine properties and prerogatiues. The properties or qualities are two, *holines* and *largenes*. That the Church is *holy*, it appeares by Peter, which calls it *an holy nation, and a chosen people*: and by Saint Iohn, who calls it *the holy cite*. And it is so called, that it may be distinguished from the false Church, which is termed in Scriptures *the synaguge of Satan*, and the *malignant church*.

Now this holines of the Church is nothing else but a created qualitie in every true member thereof, whereby the image of God, which was lost by the fall of Adam is againe renewed and restored. The author of it is God by his word and spirit, by litle and litle abolishing the corruption of sinne, and sanctifying vs throughout, as Christ saith, *Father sanctifie them in thy truth, thy word is truth*. And holines must be conceiued to be in the Church on this maner: it is perfect in the church Triumphant, and it is onely begun in the church Militant in this life: and that for speciall cause, that we might giue all glorie to God; that we might not be high minded, that we might worke our saluation with feare and trembling; that we might denie our selues and wholly depend vpon God. Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be saued, may be a true member of the Catholicke church: for in reason, euery man should be answerable to the qualitie and condition of the Church whereof he is a member: if it be holy, as it is; he must be holy also. Secondly we are euery one of vs, as Paul saith to Timothie, *to exercise our selues vnto godlines*, making conscience of all our former vnholie waies, endeavouring our selues to please God in the obedience of all his commandements. It is a disgrace to the holy Church of God that men professing themselves to be members of it, should be vnholie. Thirdly our dutie is, to eschew the societie of Atheists, drunkards, fornicatours, blasphemers, and all wicked and vngodly persons, as Paul saith, *Be no companions of them and haue no fellowship with the unprofitable works of darkness*. And he chargeth the Thessalonians, that if any man among *the walke inordinately they haue no companie with him that he may be ashamed*.

The largenes of the Church is noted in the word *Catholicke*, that is,

generall or vniuersall. And it is so called for three causes. For first of all it is generall in respect of time; because the Church hath had a beeing in all times and ages euer since the giuing of the promise to our first parents in Paradise. Secondly it is generall, in respect of the persons of men: for it stands of all sorts and degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly it is Catholicke or vniuersall in respect of place; because it hath beene gathered from all parts of the earth, specially nowe in the time of the newe Testament; when our Sauour Christ saith, that the *Gospell shall be preached in the whole world*. To this purpose Iohn saith in the Revelation, *I beheld and loe a great multitude which no man could number of all nations and kindreds, and peoples and tongues, stood before the throne and before the lambe, clothed with long white robes and palmes in their hands*.

Math. 26. 23.

Rev. 7. 9.

Catholica. i. per
totum orbem
diffusa. Aug.
epist. 170.

And the Church which we here professe to beleue, is called Catholicke, that we may distinguish it from particular Churches, which are not beleued, but seene with eye, whereof mention is made often in the Scriptures, Rom. 16. 5. 1. Cor. 16. 19. *the Church in their house*: and, *the Churches of Asia*. Coloss. 4. 15. *Salute Nymphas and the Church in his house*. Act. 11. 22. *the Church of Ierusalem*. Act. 13. 1. *the Church at Antioche, &c.*

That the Church is Catholicke in respect of time, place, person, it ministers matter of endles comfort vnto vs. For hereby we see that no order, degree, or state of men are excluded from grace in Christ, vnles they will exclude themselves. Saint Iohn saith, *If any man sinne, we haue an Advocate with the father, Iesus Christ the righteous*. Now it might be answered, it is true indeede Christ is an aduocate to some men, but he is no aduocate to me: S. Iohn therefore saith further, *and he is the reconciliation for our sinnes, and not for our sinnes onely, but for the whole world*, that is, for all beleeuers of what condition or degree soeuer.

Ioh. 2. 1. 2.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God bestoweth on it, which are in number foure. The first is expressed in these wordes, *The communion of Saints*. Where communion signifieth that fellowship or societie that one hath with an other: and by *Saints* we vnderstand not dead men inrolled in the Popes calender, but all that are sanctified by the blood of Christ, whether they be liuing or dead: as Paul saith, *Vnto the church of God which is at Corinthus, to them that are sanctified in Iesus Christ Saints by calling*. And, *God is the God of peace in all the churches of the Saints*. Now if we adde the clause *I beleene*, vnto these words, the meaning is this, I cōfesse & acknow-

1. Cor. 1. 2.

and 14. 33.

acknowledge that there is a spirituall fellowship and societie among all the members of Christ, beeing the faithful seruants and children of God: and withall I belecue that I am partaker of the same with the rest.

This communion hath two parts, fellowship of the members with the head, and of the members with themselves. The communion of the members with their head is not outward, but altogether spirituall in the conscience: and for the opening of it, we must consider what the Church receiueth of Christ, and what he receiues of it. The Church receiues of Christ foure most worthie benefits. The first, that Christ our Mediatour, God and man, hath truly giuen himselfe vnto vs, and is become our lot and portion, and withall God the father, and the holy spirit, in him, as Dauid saith, *Iehoua is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot: the lines are fallen vnto me in pleasant places: yea I haue a faire heritage.* And, *My flesh faileth and my heart also: but God is the strength of my heart, and my portion for ever.* Psal. 16. 5. Psal. 73. 26. The second is, the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. The benefite is wonderfull, howsoeuer carnall men esteeme not of it. If a man should either by election or birth, or any way else be made the sonne and heire of an earthly prince, he would thinke himselfe highly aduanced: how highly then are they extolled which are made the sonnes of God himselfe? The third benefit is a title and right to the righteousness of Christ in his sufferings, and his fulfilling of the law. The excellencie of it is vnspokeable, because it serues to award the greatest temptations of the deuill. When the deuill replieth thus, thou art a transgressour of the law of God, therefore thou shalt be damned: by meanes of that communion which we haue with Christ we answer againe: that Christ suffered the curse of the law to free vs from due and deserued damnation: & when he further replies, that seeing we neuer fulfilled the law, we can not therefore enter into heauen: we answer againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteousness is ours to make vs stand righteous before God. The fourth benefit is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke, it is your fathers pleasure to giue you a kingdome:* and herce it is sundrie times called *the inheritance and the lot of the Saints.*

^d Act. 26. 18.
Coloss. 1. 12.
Eph. 1. 18.

Furthermore, for the conuiance of these benefits vnto vs, God hath ordained the preaching of the word and the administration of the sacraments, specially the Lords supper: and hath commanded the solemne and ordinarie vse of them in the Church. And hereupon the Lords supper is called

1. Cor. 10. 16. called the Communion. *The cuppe of blessing* (saith Paul) *which we blesse, is it not the communion of the blood of Christ: and the bread which we breake, is it not the communion of the bodie of Christ:* that is, a signe and seale of the communion.

Isa. 55. 1. Again, the things which Christ receiue of vs are two: our finnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which we account his owne, and therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expressed in the scriptures by that blessed and heauenly bargaine in which their is mutuall exchange betweene Christ and vs: he imparts vnto vs *milke and wine without siluer or money* to refresh vs, and *gold tried by the fire* that we may become rich, and *white rayment* that we may be cloathed, and *eye-salue* to annoint our eyes that we may see: and we for our parts returne vnto him nothing but blindnes and nakednes, and pouertie, and the loathsome burden of our filthie finnes.

Rev. 3. 18. The second part of the communion is that which the Saints haue one with an other. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing stands in three things: I. in like affection: II. in the gifts of the spirit: III. in the vse of temporall riches. For the first, communion in affection is, whereby all the seruants of God are like affected to God, to Christ, to their owne finnes, and each to other. They are all of one nature and heart alike disposed, though they be not acquainted nor haue any externall fellowship in the flesh. As in a familie children are for the most part one like an other and brought vp alike: euen so it is in Gods familie which is his church: the members thereof are all alike in heart and affection: and the reason is, because they haue one spirit to guide them all: and therefore Saint Peter saith, *The multitude of them that beleued were of one heart and of one soule, neither any of them said that anything of that which he possessed was his owne, but they had all things common.* And the Prophet Esay foretelling the vnitie which should be in the kingdome of Christ, saith, *The wolfe shall dwell with the lambe, and the leopard shall lie with the kiade, and the calfe and the lyon, and the fat beast together, and a litle child shall lead them. The cow and the beare shall feede, & their yong ones shall lie together: and the lyon shall eat straw like the bullock. The sucking child shall play upon the hole of the aspe, and the weaned child shall put his hand into the cockatrice hole.* By these beasts are signified, men that be of a wicked & brutish nature: which, when they shalbe brought into the king-

Act. 4. 32.

Isa. 11. 6, 7.

kingdome of Christ, shall lay aside the same and become louing, gentle, courteous, and all of one mind. And S. Peter requires of the church the practise of brotherly loue, and that is to carrie a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore, by reason of this that all the children of God are of one heart, there follows another dutie of this communion, whereby they beare one the burdens of an other, and when one member of the church is grieved all are grieved; when one reioyceth all reioyce, as in the bodie when one member suffereth all suffer. 2. Pet. i. 7.

The second branch of their communion, is in the gifts of Gods spirit, as loue, hope, feare, &c. And this is shewed, when one man doth employ the graces of God bestowed on him, for the good and saluation of an other. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefite of their bretheren. A christian man howsoeuer he be the freest man vpon earth, yet is he seruant to all men; especially to the church of God to doe seruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God bestowed on vs to our bretheren: and that is done fiue waies. I. by example: II. by admonition: III. by exhortation: IV. by consolation: V. by prayer. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good wvorkes and glorifie your father vvhich is in heauen.* And that our hearts might be touched with speciall care of this dutie, the Lord sets before vs his owne blessed example, saying, *Be ye holy as I am holy:* and, *Learn of me that I am meeke and lowly.* And Paul saith, *Be ye followers of me as I follow Christ:* and the higher men are exalted, the more carefull ought they to be in giuing good example. For let a man of note or estimation do euill, and he shall presently haue many followers. Euill example runnes from one to an other like a leprosie or infection: and this Christ signified when he said that the figtree planted in the vineyard, *If it beares no fruit makes all the ground barren.* Gal. 6. 2.

The second meanes of communication of the gifts of God vnto others, is admonition, which is an ordinace of God whereby christian men are to recouer their bretheren from their sinnes. A man by occasion fallen into the water is in danger of his life; and the reaching of the hād by an other is the means to saue him. Now euery mā when he sinneth doth, as much as in him lieth, cast his soule into the very pitte of hell: and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduenture be saide, how Gal. 5. 13.

Math. 7. 5.

Heb. 10. 24.

Gal. 6. 1.

^b As Chirur-
gians tender-
ly set armes
and legges in
ioynt.

must we proceede in admonishing of others? *Ans.* We are to obserue three things. The first is, to search whether we that are to reprove, be faultie our selues in the same thing or no. First we must take out the beame that is in our owne eye, and so we shall see clearly to put out the mote in our brothers eye. Secondly before we reprove, we must be sure that the fault is committed: we must not goe vpon heare-say or likelihoods: and therefore the holy Ghost saith, *Let vs consider or obserue one another to prouoke vnto loue or good works.* Thirdly before we reprove, we must in Christian wisdom make choise of time and place: for all times and places serue not to this purpose. And therefore Salomon saith, *It is the glorie of a man to passe by an offence.* Furthermore in the act of admonishing, two things are to be obserued: I. a man must deliuer the words of his admonition (so farre forth as he can) out of the word of God, so as the partie which is admonished, may in the person of man see God himselve to reprove him. II. his reproofe must be made with as much compasison and fellow-feeling of other mens wants as may be. As Paul saith, *If any man be fallen by occasion into any fault, ye vvhich are spirituall^b restore such an one with the spirit of meekenes.* The third way of communicating good things to others is exhortation: and it is a meanes to excite and stirre them on forward, which doe already walke in the way of godlines. Therefore the holy Ghost saith, *Exhort one another daily, least any of you be hardened through the deceitfulness of sinne.* But alas, the practise of this dutie, as also of the former is hard to be found among men; for it is vsuall in families that masters and fathers in stead of admonishing their seruants and children, teach them the practise of sinne in swearing, blaspheming, slaundering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherly exhortation he shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steppes of godlines, are hereby daunted, and quite driuen backe. The fourth way is consolation, which is a means appointed by God whereby one man should with words of heavenly comfort refresh the soules of others afflicted with sickenesse or any other way feeling the hand of God either in bodie or in mind. And this dutie is as little regarded as any of the former. In time of mens sickenesse neighbours come in, but what say they? I am sorie to see you in this case, I hope to see you well againe, I would be sorie else, &c. Not one of an hundred can speake a word of comfort to the weary: but we are faulty herein. For with what affection doe we beleene the communion of Saints, when

when we our selues are as dry fountaines, that doe scarce convey a drop of refreshing to others. The last meanes is prayer, whereby Gods Church procureth blessings for the seuerall members therof, and they againe for the whole. And herein lies a principall point of the Communion of Saintes; which ministreth notable comfort to euery Christian heart. For hence we may reason thus: I am indeed a member of the Catholike Church of God, and therefore though my owne prayers be weake, yet my comfort is this, I know that I am partaker of all the good prayers of all the people of God dispersed ouer the face of the whole earth my fellow members, and of all the blessings which God bestowes on them. This will make vs in all our troubles to say with Elisha, *Fear not, for they that be with vs are more then they that be with them.* ^{2 King. 6. 16.} When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lorde was kindled and made a breach into them, as cannon shot against a wall: but Moses the seruant of God stood in the breach ^{Psal. 106. 13.} before the Lord to turne away his wrath, least he should destroy them. And the prayer of Moses was so effectuell that the Lord saide, *Let me alone,* as though Moses by prayer had held the hand of God that he could not punish the people. And some thinke that Steuens prayer for his enemies when he was stoned was a meanes of Pauls conuersion. And surely though there were no other reason, yet this were sufficient to mooue a man to imbrace Christian religion, considering that being a member of the Church hee hath part in all the prayers of the saintes through the world, and of the blessings of God that come thereby.

The third part of this communion is in temporall things, as goods & riches: whereby I meane no^t anabaptistickall communion, but that which was vsed in the primitive Church, when they had all things common in respect of vse: and some solde their goods and possessions and parted them to all men, as euery one had neede. And by their example wee are taught to be content to employ those goods which God hath bestowed on vs, for the good of our fellow members within the compasse of our callings, and to our ability and beyond our ability if need require. Paul saith, *Do good to all but specially to them which are of the householde of faith.* ^{Galat. 6. 10.} ^{Spiritual communion doth not bar a diuision of temporall goods. Act. 2. 21. 2. Cor. 8. 1.}

The communion of the liuing with the dead stands in two things: the one is, that the saints departed in the Church Triumphant do in generall pray for the Church militant vpon earth, desiring the finall deliuerance of all their fellow members from all their miseries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true!*
doest

Rev. 6. 10.

doest not thou iudge and avenge our blood on them that duvellon the earth. I say in generall, because they pray not for the particular conditions and persons of men vpon earth considering they neither know, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth doe in heart and affection conuerse with them in heauen, desiring continually to be dissolued and to be with Christ. Now whereas the Papists doe further inlarge this communion, auouching that the Saints in heauen make intercession to Christ for vs, and impart their merits vnto vs; and that we againe for that cause are to inuocate them, and to doe vnto them religious worship, we dissent from, beeing resolued that these things are but inventions of mans braine, wanting warrant of the word.

1. Ioh. 1. 6.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know and be assured in our selues, that we haue part in this communion of Saints. *Ans.* Saint Iohn opens this point to the full when he saith, *If vvee say that vvee haue fellowship vwith him, and yet vualke in darkenesse, vvee lye: but if we walke in the light, as he is light, then we haue fellowship one with another, & the blood of Christ purgeth vs from all our sinnes.* In which words he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods will, or disobedience, or both to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learn to know what sinne is and to fly from the same as from the bane of our soules, and to make conscience of euery euill way.

The duties to be learned by the communion of the saints are manifold. And first of all if we doe beleue the fellowship which all the faithfull haue with Christ and with themselves: and be resolued that we haue part therein, then must wee separate and withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoeuer they be. Vnlawfull societies are manifold, but I will onely touch one, which euery where annoyeth religion, and hindreth greatly this communion of saints, and that is, when men ioync themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and hee that will not be combined with such loose mates, he is thought to be a man of no good nature: he is foisted forth of euery company; he is no body: and if a man will yeeld

to runne riot with them in the mispending of his time and goods, he is thought to be the best fellow in the world. But what is done in this society? and how doe these cup-companions spend their time: surely the greatest part of day and night is vsually spent in swearing, gaming, drinking, surfering, revelling, and railing on the ministers of the word, and such as profess religion; to omit the enormities which they procure to themselves hereby: and this behaviour spreads it selfe like a canker ouer euery place, and it defiles both towne and cuntry. But we that looke for comfort by the communion of saintes, must not cast in our lot with such a wicked generation, but separate our selues from them. For vndoubtedly their society is not of God but of the deuill: and they that are of this society, can not be of the holy communion of saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes doe pull downe such fellowship, the holy society of Gods Church and people must needs decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly communion of the members of Christ, that liue inordinately and haue communion with men in the workes of darkenesse.

Secondly by this we are taught that men professing the same religion, must be linked in society and conuerse together in Christian loue, meeknesse, gentlenesse, and patience: as S. Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercy, fulfill my ioy, that we may be like minded, having the same love, being of one accord and of like iudgement.* And againe, *Keep (saith he) the vnitie of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one body, one spirit, even as you are called into the hope of your vocation, one Lord, one faith, one hope, one baptisme, one God and father of all, which is above all and in all.* And no doubt the same reason made Dauid say, *All my delight is in the Saintes which be vpon earth.* Phil. 1. 1.
Ephes. 4. 3.
Psal. 16. 3.

Thirdly euery christian man that acknowledgeth this communion must carry about with him a fellow feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth vs by his owne example, when he called to Saul, and said, *Saul, Saul, why persecutest thou me?* giuing him to vnderstand, that he is touched with the abuses done to his Church, as if they had directly bene done to his owne person. The Prophet Amos reprooueth the people, because they dranke wine in bowles, and annointed themselves with the chiefe ointments: but why? was it not lawfull for them to do so? yes: but the cause for which they are reprooued

Amos. 6. 6.

Eph. 6. 18.

Phil. 4. 74.

1. Ioh. 3. 16.

followeth: *No man* (saith he) *is sory for the affliction of Ioseph*: In the middest of their delights and pleasures they had no regard or compassion of the miseries of the poore Church and seruants of God elsewhere in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore Paul saith, *Pray alwaies wth all manner of praiers and supplications in the spirit, and watch therēunto wth all perseverance and supplications for the saints.* And he highly commendeth the Philippians *for communicating to his afflictions.* And further he biddeth Philemon *to comfort Onesimus his bovrnets in the Lorde.* And S. Iohn saith, If a mans life would saue his neighbours soule, he must lay it downe, if need require. We haue all of vs daily occasion to practise this duty towards the afflicted members of Gods Church in other countreyes. For howsoeuer wee enioy the Gospell with peace, yet they are vnder persecution for the same: and so oft as wee heare report of this, wee should suffer our hearts to be grieved with them, and pray to God for them.

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good especially of the Church whereof we are members. As for them that seeke for nothing but to maintaine their owne estate and wealth; and therefore in their trades vse false weights and measures, the ingrossing, corrupting, mingling of wares, glossing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer yet knew what the communion of Saints meant.

Lastly, considering we are all knitt into one mysticall body, and haue mutuall fellowship in the same, our duty is both to redresse the faults of our brethren and to couer them, as the hand in the body layes the plaister vpon the sore in the foote or in the legge, and withall couers it. Loue couers the multitude of sinnes. And when men disgrace their brethren for their wantes, and blase them to the world, they doe not the duty of fellow members.

Thus much for the first benefite bestowed on the Church: the second is, *Forgiuenesse of sinnes*: which may be thus described, *Forgiuenesse of sinnes is a blessing of God vpon his Church procured by the death and passion of Christ, vvhich God esteemes of sinne as no sinne, or, as not committed.* In this description I haue couched fīue points, which we are seuerally to consider. The first, who is the authour of forgiuenesse of sinnes? *Ans^u.* God, whose blessing it is: for sinne is onely committed against

againſt God, and the violating of his lawes and commandements are properly finnes. And the offence done to any man or creature is no more in it ſelfe but an *offence* or *iniurie*: yea the breach of mans commandement is no ſinne, vnleſſe it doe imply withall the breach of Gods commandement. Therefore it is a prerogatiue belonging to God alone to pardon ſinne: and when we are taught to ſay, *Forgiue vs our trespaffes as wee forgive them that trespaffe againſt vs*, the meaning is not, that wee forgive finnes as they are finnes, but only as trespaffes, that is, loſſes, hurtes, and damages done vnto vs by men. It may be further ſaid, God hath giuen this power and commandement to his miniſters to forgiue finnes, ſaying, *whoſe finnes yee remitt, they are remitted.* *Anſ.* Gods miniſters doe not properly forgiue finnes, but onely in the name of God according to his worde: pronounce to a penitent ſinner that his finnes are pardoned and forgiuen of God: and therefore it is a moſt certain truth that none can forgiue finnes but Cod onely: it was auouched by the Phariſies and not denied by Chriſt. Hence it followeth, that remiſſion of ſinne, being once graunted remaines for euer, becauſe Gods loue vnto the elect is vnchangeable, and his decree concerning their ſaluation can not be altered. The ſecond point is, to whome remiſſion of finnes is giuen? *Anſ.* To the Catholike Church, that is, to the whole company of men predeſtinate to ſaluation: as Eſai ſaith, *The people that dwell therein* (that is, in the Church) *ſhall haue their finnes forgiven.* And, *they ſhall call themſelues the holy people, the redeemed of the Lorde: and thou ſhalt be named, a citie ſought out and not for ſaken.* And if there had bene an vniuerſall remiſſion of finnes to all men as ſome do dreame, it ſhould not here haue bene made a peculiar prerogatiue of the Church. The third point is, what is the meanes whereby pardon of ſinne is procured at Gods hand? *Anſ.* The death and paſſion of Chriſt: to Paul ſaith, *Chriſt died for our finnes*: that is, Chriſt died to be a payment and ſatisfaction to Gods iuſtice for our finnes. And S. Iohn ſaith, *The blood of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne.* And Peter ſaith, *Knowing that yee were not redeemed with corruptible things, as ſilver and golde from your vaine conuerſation, &c. but with the precious blood of Chriſt as of a lambe vndefiled and without ſpeck.* The fourth point is, after what manner ſinne is forgiuen? *Anſ.* By an action of God, whereby for the merite of Chriſt, he eſteemes and accounts ſinne as no ſinne, or, as if it had neuer bene committed. Therefore Dauid ſaith, *Bleſſed is the man to whom the Lorde imputeth no ſinne.* And in Eſai the Lord ſaith, *I haue put away thy tranſgreſſions like a cloud, and by finnes as a myſt.* Now we know that

Ioh. 20. 23.

Mar. 2. 7.

Eſa. 33. 24.

Eſa. 63. 12.

Rom. 4. 25.

1. Ioh. 1. 7.

1. Pet. 1. 18.

Pſal. 32. 1.

Eſa. 44. 22.

Eſa. 38. 17.

Mich. 7. 19.

that cloudes and miſtes which appeare for a time, are afterward by the ſunne vtterly diſperſed. And King Hezekias when he would ſhewe that the Lord had forgiuen him his finnes, ſaith, *God hath caſt them behinde his backe*, alluding to the manner of men, who when they will not remember or regard a thing, doe turne their backs vpon it. And Micheas ſaith, that *God doth caſt all the finnes of his people into the bottome of the ſea*, alluding to Pharao, whome the Lord drowned in the bottom of the redde ſea. And Chriſt hath taught vs to pray thus: *Forgiue vs our debts, as we forgiue our debtors*: in which words is an alluding to creditours, who then forgiue debtes, when they account that which is debt as no debt, and croſſe the booke. Hence it appeares, that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remiſſion of the *fault* without a remiſſion of the *puniſhment*: and here withall fall to the ground, the doctriues of humane ſatiſfactions, and indulgencies, and purgatory, and prayer for the dead, built vpon this foundation, are of the ſame kind.

Moreover, we muſt remember to adde too this claue, *I beleeue*, and then the meaning is this. I doe not only beleeue that God doth giue pardon of ſinne to his Church and people (for that the very devils beleeue) but withall I beleeue the forgiueneſſe of mine owne particular finnes. Hence it appeares, that it was the iudgement of the Primitiue Church that men ſhould beleeue the forgiueneſſe of their owne finnes.

By this prerogatiue we reape endleſſe comfort: for the pardon of ſinne is a moſt wonderfull bleſſing, and without it euery man is more miſerable & wretched then the moſt vile creature that euer was. We loath the ſerpent or the toad; but if a man haue not the pardon of his finnes procured by the death and paſſion of Chriſt, he is a thouſand fold worſe then they. For when they die, there is the ende of their woe and miſery: but when man dieth without this benefite, there is the beginning of his. For firſt in ſoule till the day of iudgement, and then both in body & ſoule for euermore, he ſhall enter into the endleſſe paines & torments of hell; in which if one ſhould continue ſo many thouſand yeres as there are drops in the Ocean ſea, and then be deliuered, it were ſome eaſe: but hauing continued ſo long (which is an vnſpeakable length of time) he muſt remaine there as long againe, & after that for ever and euer without releaſe: and therefore among all the benefits that euer were or can be thought of, this is the greateſt and moſt pretious. Among all the burdens that can befall a man, what is the greateſt? Some will ſay, ſickeſſe, ſome ignominy, ſome pouerty, ſome contempt: but indeed among all, the heaueſt & the greateſt,

rest, is the burden of a mans owne finnes, lying upon the conscience and pressing it downe, without any assurance of pardon. Dauid being a king had no doubt all that heart could wish: & yet he, laying aside all the royalties and pleasures of his kingdome, saith this one thing about all, that *hee is a blessed man that is eased of the burden of his finnes.* A lazar man full of sores is vgly to the sight, & we can not abide to looke vpon him: but no lazar is so lothsome to vs, as all sinners are in the sight of God: & therefore Dauid counted him blessed, *whose finnes were covered.* It may be some will say, there is no cause why a man should thus magnifie the pardon of sinne, considering it is but a common benefir. Thus indeed men may imagine, which neuer knew what sinne meant: but let a man only as it were, but with the tip of his finger haue a little feeling of the smart of his finnes, hee shall finde his estate so fearefull, that if the whole world were set before him on the one side, and the pardon of finnes on the other, hee would choose the pardon of his sinne before ten thousand worldes. Though many drouise protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man findes, he hides it, and goes home and sells all that he hath and buyes it. Therefore this benefite is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these. And first of all here comes a common fault of men to be rebuked. Euery one will say, that he beleueueth the remission of finnes, yet no man almost labourerth for a true and certen perswasion hercof in his owne conscience: and for prooofe hercof, propound this question to the common Christian; Doeſt thou perswade thy selfe, that God giues remission of finnes vnto his Church? The answer will be, I know and beleue it. But aske him further; Doeſt thou beleue the pardon of thine owne finnes? and then comes in a blinde answer, I haue a good hope to Godward, but I can not tell; I thinke no mā can say so much: for God saith to no man, thy finnes are pardoned. But this is to speake flat contraries, to say they beleue, and they can not tell: & it bewtraies exceeding negligence in matters of saluation. But let them that feare God, or loue their own soules health, giue all diligence to make sure the remission of their owne finnes: withall, avoiding hardnesse of heart, & drowlines of spirit, the most fearefull iudgements of God which euery where take place. The foolish virgins went forth to meet the bridegroom with lamps in their hands as well as the wise, but they neuer so much as dreamed of the horne of oile, till the coming of the bridegroom. So many men liue in the Church of God as members thereof, holding

vp the lampe of glorious profeſſion: but in the meane ſeaſon they ſeeke onely for the things of this life: neuer caſting, how they may aſſure them ſelues in conſcience touching their reconciliation with God, till the day of death come.

1.King.30.32. Secondly, if we be here bound to beleue the pardon of all our finnes, then we muſt every day humble our ſelues before God, and ſeeke pardon for our daily offences: for he giues grace to the humble or contrite; hee fills the hungry with good things, when the rich are ſent empty away. When Benhadad the King of Syria was diſcomfited and overcome by the king of Iſrael, by the counſell of his ſeruants, who told him that the kings of Iſrael were mercifull men, he ſent them cloathed in ſackeloath with ropes about their neckes to intreate for peace & fauour. Now when the king ſaw their ſubmiſſion, he made couenant of peace with him. We by our finnes muſt juſtly deſerue hell, death, and condemnation every day, and therefore it ſtandeth vs in hand to come into the preſence of God and to humble our ſelues before him in ſackeloath and aſhes, crauing and intreating for nothing in the worlde ſo much as for pardon of our finnes, and that day by day without ceaſing till the Lorde giue this bleſſed answer to our conſciences, that all our finnes are put out of his remembrance. Wee muſt not thinke that God putteth grace into mens hearts when they lie ſnoring vpon their elbowes, and either not uſe or deſpiſe the meanes: but we muſt firſt uſe the meanes partly by making confeſſion of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we begin to deſire grace, hee giues further grace.

Laſtly, if we beleue the pardon of our finnes, then we muſt change the tenour and courſe of our liues, and take heed of breaking Gods commandements by doing any of thoſe things, whereof our conſciences may accuſe vs, and tell vs, that by them we haue diſpleaſed God heretofore. A man that for ſome miſdemour hath bene caſt into priſon & lye there many yeres winter and ſommer in cold irons: when hee obtaynes liberty, he will often bethinke himſelfe of his old miſery, and take heed for euer leaſt he fall into the ſame offence againe: and he which hath ſeene his owne finnes and felt the ſmart of them, and withall by Gods goodneſſe obtained aſſurance touching the pardon of them, will neuer wittingly and willingly commit the like finnes any more, but in all things change the courſe of his life. As for ſuch as ſay, that they haue the pardon of their finnes, and yet liue in them ſtill; they deceiue themſelues and haue no faith at all.

Thus

Thus much for the second benefite which God bestoweth on his Church, namely remission of sinnes: now followeth the third in these wordes: *The resurrection of the body*. In the handling whereof sundry points must be considered. The first, whether there be a resurrection or no? This question must needs be handled, because Epicures and Atheists in all ages, and at this day some doe call this article in question. Now that there is a resurrection of the body after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. S. Iohn writeth, that *Christ came to dissolve the workes of the devill*: which are sinne, and by sinne, death: and hence I reason thus: If sinne & death are to be dissolved vterly, then the bodies of the faithfull which are dead in the graue, must needs be made aliue: otherwise death is not abolished: but sinne and death must be vterly abolished, therefore there shall be a resurrection. Secondly, God had made a couenant with his Church, the tenour whereof is this, *I will be thy God, & thou shalt be my people*. This couenant is not for a day or an age, or for a thousand yeres or ages, but it is everlasting and without end, so as Gods people may say of God for ever, God is our God: & likewise God will say of his Church for euermore, this people is my people. Now if Gods couenant be everlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for ever, how could they be called the people of God? for he is a God of mercy and of life it selfe: and therefore though they abide long in the earth, yet they must at length be reuiued againe. This argument Christ vseth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the living*, Mat. 22. 32. but *God is the God of Abraham, Isaac, & Iacob*, which are dead, & therefore they must rise againe. The third argument must be taken from the tenor and order of Gods iustice. It is a speciall part of Gods glory, to shew forth his mercy on the godly, and his iustice vpon the wicked in rewarding them according to their works, as the Apostle saith, *God wil reward euery man according to his works: to them that by continuance in well doing, seeke glory, and honour, and immortalitie, life eternall: but vnto them that disobey the truth, that be contentious and obey vnrightheousnesse, shall be indignation and wrath*. But in this life God rewardeth not men according to their doings: and therefore Salomon speaking of the estate of all men in this world saith, *All things come alike to all, and the same condition is to the iust and vniust, to the good and badde, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none*. Nay, which

1. Ioh. 3. 8.

Mat. 22. 32.

Rom. 2. 6.

Eccles. 9. 2.

is more, here the wicked flourish, and the godly are afflicted. The vngodly haue hearts ease and all things at will, whereas the godly are oppressed and ouerwhelmed with all kind of miseries, and are as sheepe appointed for the slaughter. It remaines therefore that there must needs be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercy, and the wicked vtter shame and confusion. But some will say, It is sufficient that God doe this to the soule of euery man, the body needeth not to rise againe. I answer, that the vngodly man doeth not worke wickednesse only in his soule, but his body also is an instrument thereof: and the godly doe not onely practise righteousness in their soules, but in their bodies also. The bodies of the wicked are the instruments of sinne, and the bodies of the righteous are the weapons of righteousness: and therefore their bodies must rise againe, that both in body and soule they may receiue a reward, according to that which they haue wrought in them. The fourth argument, which is also vsed by Paul is this: Christ himselfe is risen, and therefore all the faithfull shall rise againe; for he rose not for himselfe as a priuate man, but in our roome and steade and for vs. If the head be risen, then the members also shall rise againe: for by the same power whereby Christ raised himselfe, he both can and will raise all those that be of his mysticall body, he being *the first fruites of them that sleepe*. The fifth argument is taken from expresse testimony of Scripture. Iob hath an excellent place for this purpose, *I am sure (saith he) that my Redeemer liueth, and hee shall stand the last on the earth, and though after my skinne wormes destroy this body, yet I shall see God in my flesh, vvhome I my selfe shall see and mine eyes shall behold, and none other for me*. And Saint Paul to the Corinthians auoucheth and prooueth this point at large, by sundry arguments which I will not stand to repeat; this one remembered: *If (saith hee) the dead rise not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished*. The sixth argument may be taken from the order of nature, which ministreth certaine resemblances of the resurrection: which though they be no sufficient proofes, yet may they be inducements to the trueth. Both Philosophers and also Diuines haue written of the Phrenix, that first shee is consumed to ashes by the heat of the sunne, and that after ward of her ashes riseth a young one: and on this manner is her kinde preserued. Againe swallowes, wormes, and flies, which haue lyen dead in the winter season, in the spring, by vertue of the sunnes heate, reuiue againe: so likewise men fall in sowies and traunces, beeing for a time without breath or shewe of life, and yet afterwarde

come

1. Cor. 15.

Iob. 19. 25.

Vers. 14. & 18.

come againe. And (to vse Pauls example) before the corne can growe and beare fruite, it must first be cast into the ground and there rot. And if this were not seene by experience, men would not beleue it. Againe euery present day is as it were dead and buried in the night following, & yet afterwarde it returnes againe the next morning. Lastly we read how the olde Prophets raised some from death: & our Sauour Christ raised Lazarus among the rest, that had lyen foure dayes in the graue & stanke: why then should any thinke it impossible for God to raise all men to life?

But let vs see what reasons may be alledged to the contrary. First it is alledged that the resurrection of bodies resolued to dust and ashes, is against common sense and reason. *Ans.* It is about reason but not against reason. For it impotent and miserable men, as experience sheweth, can by arte euen of ashes make the most curious workmanship of glasse, why may wee not in reason thinke, that the omnipotent and euertliuing God is able to raise mens bodies out of the dust. Secondly it is saide, that mens bodies beeing deade are turned into dust, and so are mingled with the bodies of beasts and other creatures, and one mans body with another, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Answer.* Howsoeuer this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make every mans body at the resurrection of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts, and the dust of one mans body from another. The golde smith by his arte can sunder diuers mettalls one from another: and some men out of one mettall can draw another, why then shoulde wee thinke it vnpossible for the almightie God to doe the like? It may be further objected thus: A man is eaten by a wolfe, the wolfe is eaten by a lyon, the lyon by the foules of the aire, and the foules of the aire eaten againe by men: againe one man is eaten of another, as it is vsuall among the Canniballs. Now the body of that man which is turned into so many substances, especially into the body of another man, cannot rise againe: and if the one doeth the other doeth not. *Answer.* This reason is but a cauill of mans braine: for wee must not thinke, that whatsoeuer entreth into the body, and is turned into the substance thereof, must rise againe, and become a parte of the body at the day of iudgement; but every man shall then haue so much substance of his owne as shall make his bodie to be entire and perfect; though an other mans flesh once eaten be no part thereof. Againe it is vrged, that because flesh and blood can not enter

1. Cor. 15. 50.

Eccles. 3. 19.

into the kingdome of God : therefore the bodies of men shall not rise againe. *Ans.* By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weaknesse, without glory, subiect to corruption. For flesh and blood in scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries and infirmities, or the body in corruption before it be glorified, and so it must be vnderstood in this place. Lastly it is objected, that Salomon saith, *The condition of the children of men, and the condition of beasts are even as one condition.* Now beasts rise not againe after this life: and therefore there is no resurrection of men. *Ans.* In that place Salomon expoundeth himselfe : They are like in dying : for so he saith, as the one dieth, so dieth the other : he speaketh not of their estate after death.

The second point to be considered, is the cause of the resurrection. In mankind we must consider two parts, the Elect and the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another. The cause why the godly rise again, is the Resurrection of Christ: yea it is the proper cause which procureth and effecteth their resurrection. In the Scripture Adam and Christ are compared together, and Christ is called the second Adam: these were two roots. The first Adam was the root of all mankind, and he conueyeth sinne, and by sinne death to all that sprang of him, Christ only excepted: the second Adam which is the root of all the Elect, conueyeth life both in body and soule to all that are vnited to him: and by the vertue of his resurrection they shall rise againe after this life. For looke as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day : so shall the same power of Christ his godhead, conuey it selfe vnto all the faithfull, which even in death remaine vnited vnto him, and raise them vp at the last day. And for this cause Christ is called a *quickening spirit*. Now the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse, set downe in his word : *In the day that thou shalt eat of the tree of the knowledge of good and euill, thou shalt die the death,* that is, a double death both of body and soule. And therefore they arise onely by the power of Christ as he is a iudge, that this sentence may be verified on them; and that they may suffer both in body and soule eternall punishment in hell fire.

Ioh 5. 28.

Furthermore, Saint Iohn setteth downe the outward meanes wherby the dead shall be raised, namely the voice of Christ : *The houre shall come (saith he) in which all that are in the graves shall heare his voice, and they*

shall

shall come forth. For as he created all things by his word, so at the day of iudgement by the same voice all shall be raised againe. This may be a good reason to moue vs to heare the ministers of God reverently: for that which they teach, is the very word of God: and therefore we are to pray that it may be as effectuell in raising vs vp from the graue of sinne in this life, as it shall be after this life in raising vs vp from the graue of death vnto iudgement.

Thirdly, we are to consider what manner of bodies shall rise at the last day. *Ans.* The same bodies for substance: this Iob knew well, when he said: *I shall see him at the last day in my flesh, & whom I my selfe shall see and none other for me, & with these same eyes.* Nevertheless the bodies of the elect shall be altered in quality, being made incorruptible and filled with glory.

Iob. 19. 27.

1. Cor. 15. 43.

The last point to be considered, is the end why these bodies shall rise againe. The principall end which God intendeth is his owne glory, in the manifestation of his iustice and mercy. Now at the last day, when all men shall be raised to iudgement by the voice of Christ, the godly to life, and the wicked to condemnation; there shall be a full manifestation both of his mercy and iustice: and therefore by consequent a full manifestation of his glory.

Thus much for the doctrines touching the Resurrection: now follow the vses. First it serueth wonderfully for the comfort of all Christian hearts. David speaking not onely of Christ, but also of himselfe, saith most notably: *My heart is glad, my tongue reioyceth, and my flesh also dwelleth in hope.* Why so? For (saith he) *thou shalt not leave my soule in grave, neither wilt thou suffer thine holy one to see corruption.* Though the daies of this life be dayes of woe and misery, yet the day of the resurrection shall be vnto all the children of God a time of reioycing and felicity, and as Peter saith, *it is the time of refreshing.* Whosoever is now

Psal. 16. 9.

A. 3. 19.

an hungred, shall then eate and be filled with the fruite of the tree of life: and whosoever is now naked, shall be then cloathed with the white garments dipped in the blood of the lambe: and whosoever is now lame, shall haue all his members restored perfectly. And as this day is ioyfull to the godly, so on the contrary it is a day of woe and misery to the vngodly: as Saint Iohn saith, *they that have done vill shall come forth to the resurrection of condemnation.* If they might cease to liue after this life, and die as the beast doth, O then it would be well with them: for then they might haue an end of their misery: but the wicked must after this life rise againe to condemnation, which is the accomplishment

Aug. in En-
chir. cap. 91.

Ioh. 5. 29.

of their eternall woe and wretchednesse; a rufull and dolefull case to consider, and yet is it the state of all vnbeleeuing and vnrepentant sinners. If a man were bidden to goe to bedde, that after he had slept and was risen againe hee might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the state of all impenitent sinners: they must sleepe in the graue for a while, and then rise againe, that a second death may be inflicted vpon them in body and soule, which is the suffering of the full wrath of God both in body and soule eternally. This being so, let vs embrace the good counsell of Saint Peter, who saith, *Amend your liues and turne, that your finnes may be done away, when the time of refreshing shall come from the presence of the Lord.* If a man die repentant for his finnes, it is a day of refreshing; but if hee die in his finnes, impenitent and harde hearted, it is a day of eternall horror, desperation, and confusion.

A. 3. 19.

Again, if we beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, we must dayly enter into a serious consideration of this time, and haue in minde that one day we must meete the Lord face to face. A trauailer comes into an Inne hauing but a penny in his purse, he sits downe and call for all store of provision and dainties: now what is to be thought of him? surely in the iudgement of all men his behaviour betokens folly, or rather madnesse. But why? because hee spendes freely and hath not regard to the reckening which must follow: how foolish then and madde is the practise of euery man that liueth in his finnes, bathing himselfe in his pleasures in this world, neuer bethinking how he shall meete God at the last day of iudgement, and there make reckening for all his doings. An ancient diuine writes of himselfe that this saying ranne in his mind, and sounded alwaies in his eares: *Arise yee dead, and come vnto iudgement.* And this ought alwaies to be sounding in our eares, that while we haue time we should prepare our selues to meete God at the last day.

Hierome.

Thirdly, if we beleue the resurrection of the body, we are not to weep and mourne immoderately for our friends deceased. Our Saviour Christ did weepe for Lazarus, and when Steven was stoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned, and we must not be as stocks, that are bereft of all compassion: yet remember wee must, what Saint Paul saith to the Thessalonians: *I would not, brethren, haue you ignorant concerning those which are asleepe, that yee sorrow not, as others which haue no hope.* For the godly man properly dieth not, but layes himselfe

1. Theff. 4. 13.

himselfe downe to take a sleepe after his manifolde labours in this life, which being ended he must rise againe to ioyes euerlasting: and therefore wee must moderate and mingle our mourning for the deceased, with this and such like comforts.

Fourthly, we are taught hence to labour and strue against the naturall feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a begger should be commaunded to put off his old ragges, that he might be cloathed with rich and costly garments, would he be sorry because he should stand naked a while till he were wholly bestripped of his raggs? No surely: well, thus doth God when he calls a man to death: he biddes him put off his old ragges of sinne and corruption, and be clothed with the glorious robe of Christes righteousnesse: and our abode in the graue is but for a space, while corruption be put off. This is Pauls argument, saying, *We knowe that when our earthly house of this tabernacle shall be dissolued, wee haue a building giuen of God, which is an house, not made with handes, but eternall in the heauens.*

Fifthly, whereas the godly are subiect to manifolde afflictions and miseries, both in body and minde in this life, here they shall finde a sufficient stay to quiet and calme their mindes, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. Iob in the extremity of all his temptations, made this the comfort to his soule, that one day he should rise againe, in which hee should enioy the glorious presence of his Creatour. And the Holy Ghost saith, that the seruants of God in the dayes of Antiochus were racked and tormented, and would not be deliuered: why so? *because they looked for a better resurrection.* Iob. 19. 25.

Lastly, the consideration of this point serueth to be a bridle to restraine a man from sinne, and a spurre to make him goe forward in all godlines of life and conuersation. Saint Paul had hope toward God, that the resurrection of the dead should be both of the iust and vniust. Now what did this moue him vnto? Marke: *Herein* (saith he, that is, in this respect) *I* Heb. 11. 35. *Or in the* A.C. 24. 16. *endeavour my selfe to haue alwaies a cleare conscience towardes God and* means season. *towards man.* And let vs for our parts likewise remember the last iudgement, that it may be a means to moue vs so to behaue our selues in all our actions, that we may keep a good conscience before God & before men: & let it also be a bridle vnto vs to keep vs backe from all manner of sinne. For what is the cause why men daily defile their bodies & soules with so many damnable praetises, without any remorse of conscience? Surely they neuer seriously remeber the day of the resurrection after this life, wherein

they must stand before Christ to give an account of that which they haue done in this life, whether it be good or badde.

Thus much of the duties: now mark it is further said, *The resurrection of the body*. If the body rise, it must first fall. Here then this point is wrapped vp as a confessed trueth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes which are the cause of death, it may be demanded, why they must die? *Ans.* We are to know that whē they die, death doth not seaze upon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which wee must thinke vpon, as being speciall meanes to make a man willing to die. I. They must die that originall corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified and originall sinne is remaining for speciall causes to the last moment of this life, & then it is abolished and not before. II. The godly die that by death as by a straight gate they may passe from this vale of misery to eternall life. And thus Christ by his death makes death to be no death, and turnes a curse into a blessing.

And to proceed: It is not here said, the resurrection of the soule, but of the body onely; what then (will some say) becommeth of the soule? Diuers haue thought, that the soules then, though they doe not die, yet are still kept within the body (being as it were asleepe) till the last day. But Gods word saith to the contrary. For the soules of the godly lie vnder the altar, and cry, *How long, Lord, to vs?* Dives in soule did suffer the woe and torments of hell: and Lazarus had ioy in Abrahams bosome. Againē some others thinke, that mens soules after this life doe passe from one mans body to another: and Herod may seeme to haue bene of this opinion: for when newes was brought him of Christ, he said, that Iohn Baptist being beheaded was risen againe, thinking that the soule of Iohn Baptist was put into the body of some other man. And for prooffe hereof, some alledge the example of Nebuchadnezzar, who forsaking the society of men, liued as a beast, and did eate grasse like a beast: and they imagine that his owne soule went out of him, and that the soule of a beast entred in the roome thereof. But this indeede is a sonde conceit: for euen then hee had the soule of a man when hee liued as a beast, being onely stricken by the hand of God with an exceeding maddenesse, whereby hee was bereft of common reason: as doeth appeare by that clause in the text, where it is said, that his *vnnderstanding* or *knowledge* returned to him againe. Againē, some other thinke, that the soule

Rev. 6.9.
Luk. 16.23.

Mat. 14.1.

Dan. 4.33.

soule neither dieth nor sleepeth, nor passeth out of one bodie into another, but wandereth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some hereticks, and of the common people, which thinke that dead men walke: and for prooofe hereof some alladge the practise of the witch of Endor, who is said to make Samuel to appeare before Saul: but the truth is, it was not Samuel in deede, but onely a counterfait of him. For not all the witches in the world, nor all the deuils in helll are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord without wandring from place to place. For when men die in the faith, their soules are immediatly translated into heauen, and there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules goe straight to the place of eternall condemnation, and there abide as in a prison, as Peter saith. In a word, when the breath goeth out of the bodie, the soule of euery man goeth straight either to heauen or hell; and there is no third place of aboad mentioned in Scripture.

To conclude, the resurrection of the bodie is expressly mentioned in the Creede, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and inuisible substance, liuing and abiding for euer as well forth of the bodie as in the same.

Thus much of the third prerogative or benefit: now followeth the fourth and last, in these words, *And life euermlasting*. To handle this point to the full, and to open the nature of it, as it deserueth, is not in the power of man. For both the prophet Esai and Saint Paul say, that *the eye hath not scene, and the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him*. Againe Paul when he was rapt into the third heauen saith, that he *saw things not to be vttered*. Neuertheles we may in some part describe

Isa. 64. 4.
1. Cor. 2. 9.

2. Cor. 12. 4.

the same, so farre forth as God in this case hath revealed his will vnto vs. Wherefore in this last prerogative, I consider two things; the first is, Life it selfe, the second is the Continuance of life, noted in the word *euermlasting*. Life it selfe is that whereby any thing acteth, liueth, and mooueth it selfe: and it is two-fold, vncreated or created. Vncreated life is the very godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life and beeing to all things that liue and haue beeing: and this life is not meant here; because it is not communicable to any creature. Created life is a qualitie in the creature; and its againe two-fold: naturall, spirituall. Naturall life is that whereby men in this world liue by meate and drinke, and all such means as are ministred by Gods

Gods providence. Spirituall life is that most blessed and happie estate, in which all the Elect shall raigne with Christ their head in the heauens after this life, and after the day of iudgement for euer and euer. And this alone is the life which in the Creede we confesse and beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne praier to his Father a little before his death, signifieth: *I pray not for these alone, but for them also which shall beleue in me through thy word, that they all may be one as thou, O father art in me and I in thee, euen that they may be one also in vs.* And when S. Iohn in the Revelation saith, *Behold the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be their God with them:* he sheweth that the very foundation of that happines which God hath prepared for his seruants stands in a societie betweene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Touching this Communion, three points must be considered. The first is, in what order men shall haue fellowship with God: *Ans.* This communion shall be first of all with Christ as he is man; and by reason that the manhood of Christ is personally vnited to the godhead of the sounne, it shall also be with Christ as he is God; and consequently with the Father and the holy Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conuaies the same vnto vs onely in and by his flesh or manhoode. Yet must we not here thinke that life proceedeth from the manhood it selfe, as fro a cause efficient: for the flesh quickneth not by any vertue from it selfe, but by the Word to which it is personally vnited; it beeing as it were a pipe eternally to conuaie life from the Godhead vnto vs.

The second point is, in what thing this communion consisteth? *Ans.* S. Paul openeth this point to the very full, when he saith, that after Christ hath subdued all things vnto him, then *God shall be all in all*, that is, God himselfe immediately shall be all good things that heart can wish to all the Elect. But some men may say, What? is not God all in all vnto vs euen in this life? for whatsoeuer good things we haue, they are all from him. *Ans.* It is true indeede, God is all in all euen in this life: but how? not immediatly but by outward meanes; and that also in small measure. For he conuaies his goodnes and mercie vnto vs so long as we liue on earth, partly by his creatures and partly by his word and Sacraments: but after this life is ended, all helps and outward meanes shall cease: Christ shall giue vp his kingdome, and as he is Mediatour shal cease to put in execution the

office

Ioh. 17. 21.

Rev. 21. 3.

1. Cor. 15. 28.

office of a Priest, a Prophet, or a King: all authoritie and power shall be abolished: and therefore all callings in the three maine estates of the Church, the Common-wealth, the familie shall haue an end: there shall be no more Magistrate and subiect, Pastor and people, Master and seruant, father and sonne, husband and wife: there shall be no more vse of meat, drinke, cloathing, respiration, physicke, sleepe: and yet for all this, the condition of men shall be many thousand fold more blessed then euer it was. For the Godhead in the Trinitie immediatly without all means shall be all things to all the chosen people of God in the kingdome of heauen, world without ende. This may seeme strange to mans reason, but it is the very flatte truth of the word of God. Saint Iohn in the description of the heavenly Ierusalem, saith that there shall be no Temple in it. Why, how then shall God be worshipped? marke what followeth, *the Lord God almightie* Rev. 21. 22.
and the Lambe are the temple of it. Whereby is signified, that although now we vse the preaching of the word, and the administration of the Sacraments; as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ beeing in stead of all these meanes vnto vs. And he addes further, *The citie hath no neede of the sunne, neither of the moone to shine in it.* What then will some say, must there be nothing but darknes? Not so. For *the glorie of God doeth* ver. 23.
lighten it, and the Lambe is the light of it. Againe he saith, that in the Paradise of God, there is *the riuer of water of life, and the tree of life* Cap. 22. 1.
bearing fruit every moneth, and that is Christ. And therefore we shall haue no neede of meate, drinke, apparrell, sleepe, &c. but Christ himselfe our head and redeemer shall be instead of them all vnto vs: on whome, all the Eleet shall feede, and by whome both in bodie and soule they shall be preserued euermore. If a man would haue glorie, the Father, Sonne, and holy Ghost shall be his glorie: if a man desire wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, and whatsoever else the heart of man can wish. Hence it appeares, that this communion is most admirable: and that no tongue can tell, nor heart conceiue the least part of it.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number fixe. The first is, an absolute freedome from all wants. In the minde there shall be no ignorance, no vncleafe, no distrust in God, no ambition, in enuie, anger, nor carnall lust, nor terrour in conscience, or corrupt affection. In the body there shall be no soare, no sicknes, nor paine: for God shall wipe away all teares Rev. 21. 4.
 from their eyes: nay then, all defects or wants in bodie or soule or in both
 shall

shall be supplied, and the whole man made perfect every way.

1. Cor. 13. 12.

The second is perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. Moses would haue seene Gods face, but he was permitted to see onely his hinder parts; and as Paul saith, now we know in part, and darkely as through a glasse. In this life we can no otherwise discern but as an old man through spectacles: and the creatures, but specially the word of God and the sacraments are the spectacles of our mind, wherein we behold his iustice, mercie, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished: we shall see God as he is to be seene, not as through a glasse, but face to face, and we shall know him as we are knowne of his maiestie, so farre forth as possibly a creature may. God indeede is infinite, and therefore the full knowledge of his maiestie can no more be comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuerthelesse God shall be knowe euery way of man, so farre forth as a creature may know the Creator. Now vpon this that the Elect haue such fulnesse of knowledge, it may be demanded, whether men shall know one an other after this life or no. *Answer.* This question is oftner moued by such as are ignorant, then by them that haue knowledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shall doe when they are there: the common prouerbe is true, it is not good counting of chickens before they be hatched. Secondly, I say that men in heauen shall know each other: yea they shall know them which were neuer knowne or seene of them before in this life: which may be gathered by proportion, out of Gods word. Adam in his innocencie knew Eve, whome he had neuer seene before, and gaue her a fitt name so soone as shee was created. And when our Sauour Christ was transfigured in the mount, Peter knew Moses and Elias, whome before he had neuer seene: and therefore it is like that the Elect shall know each other in heauen, where their knowledge and their whole estate shall be fully perfited. But whether they shall know one an other after an earthly manner, as to say this man was my father, this was mine vncle, this my teacher, &c. the word of God saith nothing: and therefore I wil be silent, and we must be content a while to be ignorant in this point.

Gen. 2. 23.

Matt. 17. 4.

The third prerogative of everlasting blessednes is, that the Elect shall loue God with as perfect loue as a creature possibly can. The manner of
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louing God, is to loue him for himselfe, and the measure is to loue him without measure: and both shall be found in heaven. For the Saints of God shall haue an actual fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause as farre as creatures can, they shall loue him againe. Againe the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely in part: but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative aboue faith or hope, howsoeuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heaven. In this life it is kept but euery seuenth day, and when it is best of all sanctified, it is done but in part: but in heaven euery day is a Sabbath: as the Lord saith by the Prophet Esay, *From moneth to moneth, and from Sabbath to Sabbath, all flesh shall come and worship before me:* & therefore the life to come shall be spent in the perpetual seruice of God.

Esa. 66. 23.
Heb. 4. 9.

Fifthly, the bodies of all the Elect after this life in the kingdome of heaven shall be like the glorious bodie of Christ: so Paul saith, *Christ Iesus our Lord shall change our vile bodies that they may be like his glorious bodie.* Now the resemblance betweene Christs bodie and ours, standeth in these things: as Christs bodie is vncorruptible, so shall our bodies be void of all corruption: as Christs bodie is immortall, so ours in the kingdome of heaven shall neuer die: as Christs bodie is spirituall, so shall ours be made spirituall, as the Apostle saith, *It is sowne a naturall bodie, it is raised a spirituall bodie,* not because the bodie shall be changed into a spirit, for it shall remain the same in substance, & that for euer: but because it shall be preserved by a spiritual & diuine manner. For in this life it is preserved by meate, drinke, cloathing, sleepe, physicke, rest, and diet, but afterward without all these meanes the life of the bodie shall be continued, & bodie and soule keepe together by the immediate power of Gods spirit for euer and euer. Thus the bodie of Christ is now preserved in heaven, and so shall the bodies of all the Elect be after the day of iudgement. Furthermore as Christs bodie is now a shining bodie, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the Elect shall be shining and bright, alwaies remaining the same for substance. Lastly, as Christs bodie after it rose againe from the graue, had this propertie of agilitie beside swiftnes, to passe from the earth to the third heauen, being in distance many thousand miles from

Phil. 3. 21.

1. Cor. 15. 44.

vs, and that without violence: so shall the bodies of the Saints. For beeing glorified, they shall be able as well to ascend vpwward, as to goe downeward, and to moue without violence, and that very swiftly.

Phal. 16. 11.

1. King. 1. 40.

The sixth and last prerogatiue, is an vnspcakable and eternall ioy, as Dauid saith: *In thy presence is fulnesse of ioy: at thy right hand there are pleasures for euermore.* It is said that when Salomon was crowned king, the people reioyced exceedingly. If there were such great ioy at his coronation, which was but an earthly prince, what ioy then shall there be whe the Elect shall see the true Salomon crowned with glorie in the kingdō of heauen? It is said that the wise men which came from the East to worship Christ, when they saw the starre standing ouer the place where the babe was, were exceedingly glad: how much more shall the Elect reioyce, when they shall see Christ, not lying in a manger, but crowned with immortall glorie in the kingdome of heauen? Wherefore this ioy of the Elect after this life is most wonderfull, and can not be vttered.

Math. 25. 34.

Rom. 8. 17.

The propertie of life eternall, is to be an *inheritance* which God bestoweth on them which are made his sonnes in Christ, who is the onely begotten sonne of the father. Hence it followes necessarily, that in the Scriptures it is called a *reward*, not because it is deserued by our workes, as the Church of Rome erroneously teacheth: but for two other causes. First because life eternall is due to all that beleue by vertue of Christs merit. For as his righteousness is made ours by imputation, so consequently the merit thereof is also ours: and by it, (all personall merits in our selues vtterly excluded,) we deserue or merit eternall happines as a reward; which neuerthelesse in respect of our selues is the free and meere *gift of God*. The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is giuen to a workeman after his worke is done: so eueralasting life is giuen vnto men after the trauailes and miseries of this life are ended.

Rom. 6. 23.

Ioh. 5. 24.

The degrees of life are three. The first is in this life, when men beeing iustified and sanctified, haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceiued, for it beginnes in this world: as our Sauour Christ testifieth, saying, *Verily, verily I say vnto you, he that heareth my vvordes, and beleueth him that sent me, hath eueralasting life, and shall not come into condemnation, but hath passed from death to life.* This beeing so, we are hence to learne a good lesson. Considering we looke for life eueralasting after this life, we must not deceiue our selues jingring and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and

haue

haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? we must repent vs heartily of all our sinnes, and seeke to be assured in conscience that God the father of Christ is our father, God the sonne our redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to know thee the onely God, and whome thou hast sent Iesus Christ. And we must goe further yet, endeavouring to say with Paul, that we liue not, but that Christ liueth in vs; which when we can say, we haue in vs the very seede of eternall life. The second degree is in the end of this life, when the bodie freed from all diseases, pains, & miseries, is laid to rest in the earth, and the soule is receiued into heauen. The third is after the day of iudgement, when bodie and soule reunited shall both be aduanced to eternall glorie. Ioh. 17. 3. Gal. 2. 20.

Againe in this third degree of life, there be in all likelihood sundrie degrees of glorie. Daniel speaking of the estate of the elect after this life, saith, *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnes shall shine as the starres for euermore.* Now we know there is difference betweene the brightnesse of the firmament and the brightnesse of the starres. Againe there be degrees of torments in hell, as appeares by the saying of Christ, *It shall be easier for Tyrus and Sydon in that day then for this generation:* and therefore there be proportionall degrees of glorie. And Paul saith, *There is one glorie of the sunne, another glorie of the moone, another glorie of the starres: for one starre differeth from another in glorie:* so is the resurrection of the dead. In which words he applies the differences of excellencie that be in the creatures, to set forth the differences of glorie that shall be in mens bodies after the resurrection. Furthermore, (if we may coniecture) it may be, the degrees of glorie shall be answerable to the diuerse measures of gifts and graces bestowed on men in this life, and according to the imployance of them to the glorie of God and edification of the Church. And therefore the twelue Apostles, who were exceedingly enriched with the gifts of the spirit, and were master builders of the Church of the new Testament, shall sit on 12. thrones and iudge the twelue tribes of Israel. But it may be objected, that if there be degrees of glorie in heauen, some shall want glorie. *Ans.* Not so: though some haue more, and some lesse, yet all shall haue sufficient. Take sundrie vessels whercof some are bigger, and some lesse, and cast them all into the sea: some will receiue more water and some lesse, and yet all shall be full and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glorie some lesse, and yet all without exception full.

Math. 10. 9.

full of glorie. And whereas it is alleadged that all the labourers in the vineyard receiue each of them a pennie equally for their hire; the answer is, that our Sauour Christ in that parable intends not to set forth the equalitie of celestiall glorie, and what shall be the estate of the godly after this life: but the very drift of the parable is to shew, that they which are called first, haue no cause to bragge or insult ouer others which as yet are vncalled, considering they may be made equall or be preferred before them.

1. Tim. 1. 10.

Thus much of life it selfe: now followes the continuance thereof, which the Scriptures haue noted in calling it eternall or everlasting. And to this end Paul saith, *that Christ hath abolished death*, and brought not onely life, but also *immortalitie to light by the Gospell*. And this very circumstance serues greatly to commend the happines of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or end. Suppose the whole world were a sea, and that euery thousand yeares expired, a birde must carrie away, or drinke vp one onely droppe of it: in proceesse of time it will come to passe that this sea though very huge, shall be dried vp: but yet many thousand millions of yeares must be passed before this can be done. Now if a man should enioy happines in heauen onely for the space of time in which the sea is in drying vp, he would thinke his case most happie and blessed: but behold the Elect shall enioy the kingdome of heauen not onely for that time, but when it is ended, they shall enioy it as long againe: and when all is done, they shall be as farre from the ending of this their ioy, as they were at the beginning.

Having thus scene what life everlasting is, let vs now come to the vse of the article. And first of all, if we belecue that there is an eternall happines, and that the same belongs vnto vs, then we must vse this present world and all the things therein as though we vsed them not: and whatsoever we doe in this world, yet the eyes of our mindes must be alwaies cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a straunge land hath alwaies his eyes toward his iournies ende, and is then grieued when by any meanes he is out of the way: so must we alwaies haue our mindes and hearts set on everlasting life, and be grieued when we are by any way hindred in the straight way, that leadeth thereunto: we haue a notable patterne of this dutie set out vnto vs in the patriarke Abraham, who beeing called of God, obeyed to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went: and by faith aboad in the land of Canaan,

as in a strange countrey and as one that dwells in tentes: Now the cause Heb. 11. 8.
 that mooued him was life euertlasting: for the text saith, *He looked for a*
citie having a foundation, whose buildaer and maker is God. And we ought Verf. 10.
 euery one of vs for our partes to be litle affected to the things of this life,
 neuer setting our heartes vpon them, but using them as a pilgrime doeth
 vse his staffe in the way: so long as it is an helpe and stay for him in his
 iourney, he is content to carry it in his hand; but so soone as it beginneth
 to trouble him, he casteth it away.

Secondly all that professe the Gospell of Christ, may hence learne to
 beare the crosses and afflictions which Cod shall lay on them in this
 worlde. It is Gods vsuall maner to begin corrections in his owne family
 vpon his owne children; and as Peter saith, *Judgement beginneth at Gods*
house. Looke as a mother that weanes her child, layeth wormwood or
 some other bitter thing vpon her breast to make the childe loathe the
 milke: so likewise God makes vs often feele the miseries and crosses of
 this life, that our loue and liking might be turned from this world and
 fixed in heauen. As raw flesh is loathsome to the stomacke: so is euery sin-
 ner and vnmortified man loathsome vnto God; till the Lorde by afflicti-
 ons mortifie in him the corruptions of his nature, and specially the loue
 of this world. But when a man is afflicted, how shall he be able to endure
 the crosse? Surely by resoluing himselfe that the Lord hath prepared life
 euertlasting for him: Thus we read that Moses by faith when he was come Heb. 11. 24.
 to age, refused to be called the sonne of Pharaohs daughter, and choosed
 rather to suffer aduersitie with the people of God, then to enioy the plea-
 sures of sinne for a season, esteeming the rebuke of Christ greater riches
 then the treasures of Egypt. But I pray you: what mooued Moses to be
 of this minde? The reason is added: *Because he had respect to the recom-*
pense of reward, that is, he had alwaies a speciall regard to life euertlasting,
 and that was it that made him content & willing to suffer affliction with
 the people of God: here then behold a notable president for vs to follow.
 In which wee are taught that the best way to endure afflictions with pa-
 tience, is to haue an eye to the recompence of reward: this is it, that makes
 the yoke of Christ easie & lightsome. When it shall please God to bring
 vnto vs a cup of affliction and bid vs drinke a draught thereof to the very
 bottom, the moderation of life eternall must be as sugar in our pockets to
 sweeten the cup withall.

Lastly, if this be true, that God of his goodnesse and endlesse mercy to-
 wards mankind, hath prepared life euertlasting, yet not for all men, but for
 the elect whose names are written in the booke of life, we must about all

things in this world seeke to be partakers of the same. Let vs receiue this as from the Lord, and lay it to our heartes, whatsoeuer we doe euening or morning, day or night, whether we be young or old, rich or poore: first wee must seeke for the kingdome of heauen and his righteousnesse. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting euen in this life. For if we haue it not, whosoever we be, it had bene better for vs that we had neuer bene borne, or that we had bene borne dogges and toades then men: for when they die, there is an end of their miserie; but man, if he loose euerlasting happinesse, hath ten thousand millions of yeeres to liue in misery and in the torments of hell: and when that time is ended, he is as far from the end of his miserie as he was at the beginning. Wherefore, I pray you, let not the deuill steale this meditation out of your hearts, but be carefull to repent of all your sinnes, and to beleue in Christ for the pardon of them all: that by this meanes yee may come to haue the pawne and earnest of the spirit concerning life euerlasting, euen in this world. What a miserable thing is it, that men should liue long in this worlde, and not so much as dreame of another life till the last gaspe. Let vs not suffer satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall neuer haue it.

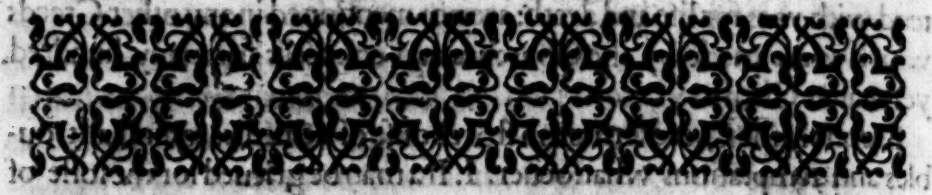
Hitherto by Gods goodnes I haue shewed the meaning of the Creed: now to draw to a conclusion, the generall vses which are to be made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretikes: for we doe truly hold & beleue the whole Apostolicall Symbole or Creede, which is an epitome of the scriptures and the very key of faith. It will be said, that we deny the Popes supremacie, iustification by workes, purgatory, the sacrifice of the Masse for the sinnes of the quicke and the dead, the inuocation and intercession of saints, &c. which are the greatest points of religion. It is true indeed, we denie & renounce them as doctrines of devils: perswading our selues that if they indeed had bene Apostolicall, and the very grounds and pillars of religion, as they are now auouched to be, they should in no wise haue bene left forth of the Creed. For it is an oversight in making a confession of faith to omit the principall points and rules of faith. It will be further said, that in the Creed we beleue the Church, and so consequently are to beleue all these former pointes which are taught and auouched by the Church: but this defence is foolish. For it takes this for graunted, that the Church of Rome is the Church here meant which we denie, yales they can

can proue a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death: are not mentioned in any other Creeds which were made by the Churches and councells for many hundred yeres after Christ.

Secondly the Creed serues as a storehouse of remedies against all troubles and temptations whatsoeuer. I. If a man be grieved for the losse of earthly riches, let him consider that he beleeueth God to be *his Creatour*, who will therefore guide and preserue his owne workmanship, & by his prouidence minister all things needfull vnto it. And that he hath not lost the principall blessing of all, in that he hath God to be his father, Christ to be his redeemer, and the H. ghost to be his comforter: & that, considering he looks for life eternall, he is not to be ouer much carefull for this life: and that Christ being *our Lord* will not forsake vs being the seruants in his owne house, but will provide things needfull for vs. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleueth in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousness sake. III. They which are troubled for the decease of friends are to comfort themselves in the communion of saints, and that they haue God the father and Christ and the H. Ghost for their friends. IV. Against bodily captiuitie, let men consider that they beleue in Christ their Lord whose seruice is perfect liberty. V. Against the feare of bodily diseases, we must remember the resurrection of the body, in which all diseases and infirmities shall be abolished. VI. If a man feare the death of the body, let him consider that he beleueth in Christ, which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained, if we call to remembrance that God is a *Father almighty*, not only able but also willing to repress the power of the adversary, so farre forth as shall be for the good of his children. VIII. Terrours arising of the consideration of the last iudgement are delayed by remembrance of this, that Christ shall be our iudge who is our redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sits at the right hand of his father to make intercession for vs: and by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a *Father*, and therefore much in sparing, and that it is a prerogative of the Church to haue *remission of sinnes*.

Trin-uni Deo gloria.

can prove for the Church to be universal or Catholic. Nay, it adds further, that the principal grounds of popish faith, for which they con-



Faults escaped in the Printing to be amended, thus.

Page 6. line 3. read, *professed the same.* p. 10. l. 32. *seale up the same.* p. n. l. 1. *ground of, for, ground and* p. 13. l. 28. *his faith, for, this faith* p. 84. in the *marg. onechis, for, mitchapheba.* p. 92. l. 38. *jilly, for, jillym.* p. 96. l. 15. *naturall, for, naturall* p. 110. l. 18. *invoted, for, invadent* p. 117. in marg. *prava, for, prave.* p. 119. l. 27. *gold, for, goods.* p. 131. l. 27. *reade the wordes thus, [dideause it] by the Holy Ghost, but the Holy Ghost dideause it* p. 134. l. 12. *put out, unlesse we be his members once him.* p. 136. l. 15. *for, for* p. 143. l. 4. *conceited, for, continued.* p. 151. l. 18. *body, for, body* p. 157. l. 1. *put out, for, put in.* p. 181. l. 1. *living, for, living God.* p. 192. l. 6. *read, confess* p. 199. l. 38. *read, benefites.* p. 197. l. 21. *read, should.* p. 212. l. 9. *read, Christ speaketh to the angel of the Church of Laodicea.* p. 213. l. 12. *grievous, for, grievous* p. 217. l. 28. *for, for* p. 214. l. 19. *put in, the Church out of the blood.* p. 218. l. 9. *for it, read, for it.* p. 220. l. 14. *read, sacrosanct* p. 220. l. 14. *for it, p. 229. l. 4. read, repenting* p. 231. l. 37. *read, manner of beirising* p. 250. l. 4. *read, in it.* p. 274. l. 6. *enter in, for, enter in.* p. 274. l. 18. *read, for* p. 280. l. 12. *fountain, p. 289. l. 1. read, kingdome.* p. 302. l. 33. *my, for, my.* p. 303. l. 12. *read, Gibea.* p. 316. l. 19. *for, for.* p. 341. l. 29. *matter, for, manner.* p. 347. l. 7. *for, and read, Sarat.* p. 341. l. 15. *read, proposed.* p. 369. l. 15. *for, is* p. 374. l. 11. *put in, Christ's faith.* p. 380. l. 12. *read, as* p. 392. l. 1. *read, for of his members.* p. 421. l. 9. *for, for.* p. 421. l. 11. *for, for.* p. 428. l. 19. *call.*

Faults wherein letters are either turned, changed, or wanting in the words, I have observed.

of his father to make intercession for vs: and by the relation to the body to the enlivening. X. Terrors of conscience for sinners are reported. We consider that God is a Father, and therefore much in fatherly love. And that is a prerogative of the Church to have a Father.

The new Pro Gloria.

